

4138
RACE: JUGOSLAVIA

SEX: MALE

AGE: 36 YEARS

Mr.X was born in the town of Mustar, Jugoslavia. ^{his} ~~Mr.X's~~ father was a butcher by trade. When Mr.X was a small baby his father and mother left the town of Mustar and came to America, going to Detroit, Michigan, where they had friends. ^{They} ~~Mr.X's father~~ remained in Detroit for a period of eight years, ^{the father} working at his trade of butchering. After being in Detroit for eight years Mr.X's father received word that his father had died ~~and he left Detroit~~ ^{so he} to return to Mustar to take care of his fathers business and settle the estate. Mr.X's father took his family ~~back with him~~, which included Mr.X's brother who was born in Detroit while ~~his parents~~ ~~were in America.~~

After returning to Mustar two more brothers were born to Mr.X's parents, ~~making three brothers in all that Mr.X had.~~

After living in Mustar for four and a half years, all of which time Mr.X wanted to return to America, as he did not like it in Jugoslavia, ^{he} ~~Mr.X~~ persuaded his father to let him return to America. Mr.X did not like Mustar and he and his father did not get along together, as he did not like his father and his father did not like him, so his father gave him seven hundred dollars and told him to go back to America and live. ~~Mr.X's father and mother~~ ^{his parents} ~~and~~ and brothers have always remained in Jugoslavia.

^{his} When ~~Mr.X's~~ father gave him the seven hundred dollars to come back to America Mr.X immediately left the town of Mustar and went to Treste where he bought a ticket for the first boat to take him to New York City. After arriving in New York City Mr.X took the first train he could get out of New York for Detroit.

of his father's

he
After arriving in Detroit ~~Mr. X~~ went to live with some friends ~~of his father~~. Soon after coming back to Detroit Mr. X got a job washing bottles in a soda works, where he worked until he was sixteen years of age. Being a happy-go-lucky type of boy with a crave to roam around the country Mr. X left Detroit when he was sixteen years old and went to Tulsa, Oklahoma. ~~Arriving in Tulsa, and having~~ some money saved up, Mr. X thought he would start in business, so he opened up a lunch stand. Being ~~a~~ a jovial type of fellow Mr. X made friends *easily* and his lunch stand *did* ~~do~~ a good business. Mr. X liked to have a good time so ~~he~~ spent a good deal of the money he made. After running the lunch stand in Tulsa for about a year Mr. X got the roaming fever ~~again~~ and, as he had saved up a thousand dollars he sold the lunch stand and went to Los Angeles where he worked at different cooking jobs during the years from 1915 to 1919. During the time Mr. X was in Los Angeles he had a good time and spent all the money he had saved.

several small towns (omit)
He
Mr. X decided he wanted to get away from Los Angeles so ~~he~~ went to Brawley, in the Imperial Valley, where he worked a short time as a cook. From Brawley Mr. X went to Holtville where he worked a short time, and then left there to go to El Centro, where he worked a short time, and then went to Calexico.) In Calexico Mr. X got a job in one of the establishments owned by the California Commercial Company. After a short time he was promoted to inspector of supplies with headquarters in Calexico. It was Mr. X's duty to travel around to the different towns where the company had establishments and check their supplies on hand. This work took him from Calexico to the towns of Mexicali, in California, and Naco, Juarez, San Luis Obispo and Mexico City, all in Mexico. Mr. X remained in this position for a period of nine years and

(3)

He goes from one place to another; short jobs, then on the move again - no roots anywhere apparently -

then he got the roaming fever again, and went to Fresno, California. Mr.X looked around Fresno and thought he would like it there, so he opened up another lunch stand. After a year Mr.X got tired of Fresno so he sold out the lunch stand and went to Oakland, California. After working as a cook in Oakland for about eight months, and having saved a little money, Mr.X thought that he would like to go to Reno, Nevada. So Mr.X quit his job, in Oakland, and went to Reno. Mr.X thought he saw a chance to make some big money quick by gambling, but in six months time Mr.X had only enough money to get him back to San Francisco. After working in San Francisco for several months Mr.X again thought that he had to move, so he went to Seattle, Washington. After fooling away his time for two months in Seattle Mr.X decided that he would go to Portland, Oregon. After arriving in Portland Mr.X soon got a job as a cook in one of the large hotels, where he worked for a period of four months. After four months in Portland Mr.X thought he wanted to come back to California, so he left Portland and came to Sacramento, California. Mr.X worked in Sacramento, as a cook, for about three months, and decided that he didn't like Sacramento, so he left Sacramento and came to San Francisco, where he has been working in various restaurants, as a cook for the past two years.

Harry S. Losh

that he of the morning seven o'clock, and that he found
other. Mr. A. looked around the room and saw that it
there, so he at once he opened the door and went to
not tired of looking at the door and the door was
Oreland, California. After looking at the door for
about thirty minutes, and having seen a little of the
he would like to go to the hotel. He went to the
Oreland, and went to the hotel. He thought he was a chance to see
some of the money which he had. He went to the hotel and
he had to go to the hotel. He went to the hotel and
looking away his time for the hotel. He went to the hotel
to see the world as to Ireland, Oregon. He was sitting in the
Mr. A. went to a hotel and saw a lot of the hotel. He
he wanted to see a lot of the hotel. He went to the hotel
Oreland, California. He went to the hotel and saw a lot of the
he left Ireland and came to California. He went to the hotel
in California, and saw a lot of the hotel. He went to the hotel
he went to the hotel and saw a lot of the hotel. He went to the hotel
then, when he had been working in the hotel for some time
a good for the past two years.

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L 223

Subject: Jugo-Slav.

Born in Delmatia, Austria, 1887.

^{B's} His father was the owner of six or seven acres of olive and grape land. His mother died when he was three years old and five years later his father married a second time and had two boys and two girls. ^B He came to America when he was eighteen, ~~He~~ landed at the port of New Orleans and went to the lumber camps in Oregon where he worked ~~as labor~~ at sixteen cents an hour, ten hours a day. Later he was promoted to ~~skilled labor~~, lumber grader, at six dollars a day out of which he paid thirty-five dollars a month for board and room.

In 1923 he came to San Francisco where he went to work for the Hotel ST. Francis, as a porter for eighty-five dollars a month and board. ^g He invested his savings in four small cottages in North Beach totaling 14,500~~0~~ dollars originally. There is still a five thousand mortgage with the Hibernia Bank which he feels ~~more~~ secure about, now that the government is making home loans.

He thinks America is the greatest country in the world. Asked why he came here he said, " Why eat two meals when you can go somewhere else and eat three?" He favors the ^Republican form of government and the Democratic party because they helped him save his cottages which ^{he was} ~~were~~ about to be ^{lose} ~~lost~~; also, his friends in Fresno who grow grapes have had better times with the Democrats.

He applied for his first papers about six years ago and he feels confident that he will pass his examinations for his final papers when ^{the} ~~his~~ time comes. He tried to enlist during the war but was rejected due to short leg.

He's a member of the Austrian Benevolent Assn., which is a sick benefit and gives it's members ten dollars a week in the event of sickness. No social benefit.

He has never married but he says he's going to marry after he gets his citizenship papers, doesn't know who, just yet. He goes to the Catholic Church about once or twice a year and to shows, which he enjoys about the same amount. Never been in jail.

Leon S. Carson

11 64

Dr. Paul Radin - By Gordon P Chipman

L218

Nicholas Martich was born on the island of Brac in 1892. Brac is located off the coast of Yugoslavia in the Adriatic Sea, the climate is very mild the principal industries are vineyards and fishing.

The subject as a boy spent a great deal of time watching the fishermen mending their nets and overhauling their boats preparing for their fishing trips. His only ambition was to learn to become a fisherman and own his own boat.

He finally became strong enough to get a place on one

of the ~~fishing~~ boats, he loved
the sea, the excitement, hazards,
and dangers that make up
a fisherman's life.

The home coming ~~back~~ to
the ~~fishing~~ village with a
large catch of fish was
always a glorious event
which called for a celebration
~~in which~~
that all the women folks took
part ~~in~~ drinking, feasting
and frolics far into the
night.

~~He~~ ^{Richard} had ambitions to travel
~~now~~ however, and finally
secured a place as a seaman
on a boat coming to the U. S.

arriving here about 1910, he was handicapped by not speaking good English but managed to make much more money than he ever thought possible.

He secured employment as a fisherman on the East coast, which he followed for several years, and had many thrilling experiences barely escaping with his life many times. On one occasion he was swept from the deck of a fishing boat into the icy waters of the Atlantic at night he was in the water several hours before being

rescued by his comrades.

When the U. S. entered the world war he rushed to the recruiting station, and signed up in the Artillery forces of the U. S. Army. After spending a few months in the training camps was on his way overseas to France.

He had many thrilling experiences in the artillery and managed to come through with only minor injuries. He spent Armistice Day in Paris with a big celebration.

He was demobilized from the army in New York City and decided to go to the Pacific coast where he again started fishing.

⁵ going to Alaska + Bering Sea
with the spring fishing fleet,
~~where~~ he was very successful
often making more than a
Thousand Dollars a month
for his share of the profits.

He is now owner of a
large fishing boat operating
from this port all over the
Pacific Coast.

He is very much respected by
his friends and associates, he has
made the mark he set as a boy.

He has proven himself a true
American citizen willing to fight
again for this country, which has
given him many advantages
and wealth he may not have
attained had he not come
to the U. S.

By Gordon P. Chipman



1934

Slovene.

Dalmatia was Joe's birthplace. At that time, before the World War, it was a portion of Austria-Hungary, now however, it is a part of the empire of Yugoslavia.

Joe spent five years in Louisiana, where he was engaged in the oyster business, before coming to San Francisco, where he joined his father, who had resided in America, before his son's arrival, for over five years. Working at many kinds of manual labor, from the great saw mills of the Northwest to a waiter in a restaurant at which he is now employed, Joe is happy here and is now married and has two children.

Inquiring of him, as to whether he would care to live in Dalmatia now or if he has any particular desire to visit the old country, the answer was decidedly in the negative, although he would like to see his father, mother and sister, who still reside there.

went out on strike for 26 days.
They won the 21st day of the
the same day and went back
to work right away. He learned
the molders trade. He worked
in a box factory for 25 months &
saved enough money ^{to} by a house
factory. He was doing well
until it seemed to him that
every body started to make
trouble. When business went
to pieces & he lost his business
as well as all of his money.

no
7
So again they he has —
had hard work for any length
of time. He worked in 2 smaller
business company etc. on the same
company. They went on strike and
joined the C. I. O. and then they
were sold out by the I. B. O. and
lost the strike. Today he is
single and working as a dish
washer in a large restaurant in
Chicago.

Fong Stone 2 hours

1377 Interview #1

The subject was born in Yugoslavia
at a point where you start seasons.
He learned the stone mason trade
but never used this trade in
this country. He said his parents
were "Poor like hell." His father
in the country sent him money
to come to the U.S.A. He came
over steamer (third class) landed
in New York & went to summer
and worked in the woods. He
said he was an dysmoral with
the auditors in that country that
if he had had enough money to
go back to his native country he
would have done so. The logging
camp was so filthy & crowded & so
that they were disgusted with
every thing. They worked from
dark to dark. He got 12th per
month & if they stayed only a
part of month they got paid off
at the rate of 13th per month.
He joined the Yugo Slavic Army
in New Orleans but when his father

What a smart man he would be
if he came back all crippled
up he refused to go. He states
he has been out on 16 strikes
in different kinds of industries.
These strikes were because
of poor pay and living conditions.
He is now working 12 hours a day
in restaurants where he can &
states he thrives. This good country
should change the rotten system
of government. Had a hotel &
restaurant business one time
but the economic conditions
broke him and today he has
nothing. He learned the paper
& cloth trade and excels in
his trade. He says because he
finds the man so good in
camp so they won't hire him
any more. Once they tried to
fire him the man would not
stand for it because they were
getting good food & plenty of it.
Samy Stone is his -

JUGOSLAVIA

By George and Emilia Hodel

There are 30,000 Jugoslavs in San Francisco. The kingdom of Yugoslavia came into being after the World War, and is made up of three Balkan Peoples, the Serbs, Croats, and Slovenes.

The Slavonic colony in San Francisco is not confined to any one district, but is widely scattered over the city. Thousands of Jugoslavs live in the Hayes Valley. Many have made their homes on Nob Hill. You will find their dark-eyed children playing along the Potrero streets.

Or go into any of the countless little cafes along Fillmore, or Polk, or Sixteenth St. (more than 200 restaurants in San Francisco are owned by Jugoslavs) and you are quite likely to hear the musical Slavonic speech. But your ham and eggs will be served up in strictly American style.

CONVERTS TO U. S. VIANDS

The Yugoslav is quickly converted from his native cuisine, for he has found that American taste, for some inexplicable reason, does not run to Balkan dishes.

Jugoslavs played their part from the earliest days of California history. The adventures of Father Ferdinand Konscak are well known to readers of Bancroft and the other California historians.

In 1780 Father Konscak was ordered to lead a Slavonic missionary expedition to America and discover a land route to fabled golden California. After nearly two years of terrible hardships, with numerous deaths from disease and Indian attacks, he brought his expedition to Southern California.

MAPS BECAME OFFICIAL

Konscak's maps of his travels were so accurate that they were used later by the Mexican government and the United States Navy. One of Konscak's maps guided Father Junipero Serra, years afterward, along El Camino Real.

Large numbers of Jugoslavs came to California at the time of the goldrush. They came, moreover, on their own slow sailing ships all the way from the Slavonic languages. And Argonauts they were! Imagine that trip-sailing past the bright Mediterranean waters to strike out into the hazardous Atlantic -- skirting the coast of Africa for weeks, crossing then to Trinidad and Rio, sailing more long weeks to the south, to finally round the Horn and take the long northward course to San Francisco -- more

than 20,000 miles in all! No wonder that the Jugoslavs of California are a selected stock.

DATE FROM GOLD RUSH

Most of the Jugoslav families of San Francisco are to be dated from the time of the gold rush. The first Slavonic Club was founded in 1850, the first newspaper in 1875. Some of the settlers found gold; others found less immediate, but just as valuable gold through mercantile activity and ranching.

The prosperous apple industry at Watsonville is in the hands of Jugoslavs. And we are told by Balich, owner of the Serbian newspaper in San Francisco, that, among this small group of Jugoslavs who grow apples around Watsonville, there are two men who have become millionaires and at least twenty who have accumulated between \$100,000 and \$200,000.

Today there is but little immigration from Jugoslavia. Conditions there, under the intellectual-looking King Alexander and his blonde Queen Maria, are quite good. Unemployment is at a minimum -- even the world depression has not made much of a dint.

The Jugoslav is of an extremely social bent. He is fond of music, of dancing, and of festivities. The San Francisco colony has not less than twenty social clubs, where one may see the Old World dances and the strange Sokol, which is a kind of formal gymnastic game.

A very considerable proportion of the Yugoslavs of San Francisco own their own homes. Talk to the older settlers, the fathers and patriarchs, and you will find why this is so.

LOVE OF LAND NATURAL

The Old World instinct of land ownership is deeply rooted and still persists when transplanted to new soil. This is true not only of the Yugoslav, but of all settlers from the Old World. Their family life is closely knit, solid, almost unshakeable.

Divorce is rare. And for some reason this domestic solidity seems to require as one of its elements -- indeed as its very foundation -- alliance with the land.

If you skillfully question an Old World settler, the father of a large and devoted family, you will find that his thought centers on the plot of ground, the house, and -- in America, perhaps we should add -- the garage.

COMPARABLE TO BRITISH

"You may compare our constituent races," the Yugoslav Consul is saying, "our constituent races -- Serbs, Croats, and Slovenes -- to the Scotch, Welsh, and English, if you like. There are differ-

ences in temperament, minor differences in customs, between the three peoples, but they together from one nation, speak one language, live one life."

Under forty, Naumovic is a young man for a Consul General. Perhaps the three wars in which he fought for his country helped to give him experience, however.

"We Jugoslavs feel very much at home in California," he said. "Your San Francisco is much like Dalmatia on the Adriatic and very many of my nationals come from Dalmatia. Perhaps that is one reason why we feel at home here so quickly."

A little bit of the Consul's jaw was shot away in the war. That was valuable experience, too.

SENDS REDWOOD SEEDS

"I am just now sending the seeds of your magnificent redwood trees -- *Sequoia sempervirens* -- to my countrymen in Jugoslavia," he told us. "They were greatly impressed by the Big Trees when they visited California, and they want to plant them in their homeland. Professor George Pierce of Stanford says that the *Sequoia* will probably thrive in Jugoslavia. Of course, it will take a long time for the *Sequoia* to grow."

FOOD TOKEN OF PEACE

All that is necessary is that the person holding a grievance partake of the specially cooked wheat -- the koljivo -- and than all is forgiven.

At this feast of the Slava, a plate is set aside for each member of the family whether present in person, absent, or long since dead, and a glassful of rakija -- a potent brandy with a sharp pervading flavor -- will be served.

For the majority of Yugoslavs who belong to the Greek Orthodox Church, Christmas comes on January 7. The Julian calendar, used by the Eastern Orthodox Church, is thirteen days behind our own Gregorian calendar. And Christmas has its own special set of observances which, like the Slavs, is carefully maintained over here in the far-off West. Straw is strewn over the floor, and the head of the family throws walnuts into each corner of the room.

WHEAT FOR GOOD FORTUNE

The busy mother casts a handful of grain into the fire, saying, "kolkl zrna tolko arece." "As much good fortune as there are grains of wheat. And each child gravely washed his hands and face in water containing an apple, the apple being, of course, for health.

Our friend's eyes sparkle as he tells us these things. Perhaps he remembers his own childhood, in far-off Serbia. Raiko's 28 years have been richly varied.

After his graduation from law school in Belgrade, the came on. He served in the medical corps on the Austro-Serbian front, and can tell you many a story of those dark and bitter days. Then, after the war, he was, in quick succession a newspaper man in Vienna, medical students political prisoner in a Warsaw jail, and consular messenger, commuting from The Hague to Constantinople.

BECOMES EDITOR HERE

Finally America, and marriage to a charming American girl. Today he edits the Serbian newspaper in San Francisco, studies Sanskrit at the University of California and carves bows and arrows in his spare time. A balanced life -- or perhaps you would call in unbalanced?

At any rate our friend is an excellent guide to San Francisco's Slavonic colony. Last night we saw the kolo danced - a spirited group dance in which more than 100 couples participated. The kolo is something like our own square dances, except that it is more boisterous.

Young and old take part. The oldest lead the dance; their juniors join in with loud singing, and shouting, and extemporaneous jokes. And between dances we may find a glass of heavy shlivovica, which is made from prunes, and has a strong fruity flavors unlike anything else except the nectar of the Olympic gods, which perhaps it is.

Jugoslavs in America

To some extent a seafaring people and accustomed to traveling and changing their place of residence, the Jugoslavs early began emigrating to America. It is difficult to gauge the number of Jugoslavs in the United States today for their nationality is often obscured in the census groupings. Thus, Bulgarians, Serbs and Montenegrans have been placed together in one division, Croats and Slovenes in a second, Dalmatians, Bosnians and Herzegovinians in a third, while a considerable number of Jugoslavs have been classed as Austrians. A detailed analysis, however, reveals about 33 ,000 Jugoslavs in the United States at present, 85,000 of whom are in the San Francisco Bay region.

Divisions

The Jugoslavs are made up of three distinct groups: Serbs, Croats and Slovenes. Their origins and religions, and various political issues are responsible to a great extent for this division.

The religions of the Jugoslavs are Roman Catholic, Greek Orthodox and Mohammedan. These religious differences can be explained by the fact that for centuries these three groups have had to live under the

rule of five separate states -- Serbia, Montenegro, Austria, Hungary and Turkey. The effects of this can be observed in almost every detail of the lives of the Yugoslavs.

After the World War, Yugoslavia was united under Serbian leadership. It is now called the Kingdom of Serbs, Croats and Slovenes, and from the beginning there have been political feuds between the different groups.

While it is thus necessary to consider each group separately when making a close study of Yugoslav customs, in general, most of the customs have a common base.

Jugoslav Customs In General

Through tradition, the customs of the Yugoslavs have become almost as sacred as law. Many elements of the pre-Christian era can be observed in these traditions, but to a great extent they have taken on Christian Significance. Some persist unchanged in form but entirely Christian in meaning; others have been adapted to meet the needs and demands of the various governing groups. Only those customs which have not interfered either with church ceremonies or governmental policies and decrees have remained entirely unchanged.

Jugoslav customs may be divided thus:

1. Customs connected with work.

Every-day household tasks are accomplished with a certain amount of ceremony, such as when making the fire, dining, drinking, etc.

When buildings are being erected, it is customary to make observances, such as slaughtering a sheep, or building straw, money, etc., into the structure.

2. Customs connected with hearings, elections, or political discussion.

A person may be judged innocent or guilty by how he responds

to the test of taking a piece of iron out of boiling water.

3. Customs connected with personal matters and social intercourse, choosing godfathers and godmothers for christenings, "choosing a sister," wedding and confirmation ceremonies, welcoming of guests, going forth to meet someone, quarrels, curses and reconciliations.

4. Customs connected with childbirth.

The mother and the new-born child are screened off in a corner of the room so that she cannot be harmed by the darkness of the bed-sheet, which is called kutnicau in Slovenia.

5. Customs connected with weddings.

These are similar in all parts of the country and concern proposers, the wedding party and the wedding.

6. Customs connected with death.

These pertain to the clothing of the deceased and the furnishings of the death room, to the care of the graves and the church masses which are said at intervals for the soul of the departed.

Holidays

These include private yearly observances such as birthdays, namedays and glory days (only with Greek Catholics,) Christmas Eve, Christmas, Slavic Goddess of Time Day, Shrovetide, Easter and Easter-egg dyeing, St. George or St. John's Day, Day of Trinity, and prayers after great droughts.

Among The Serbians

1. Food

On fast days such as Wednesdays and Fridays, food is prepared with oil, not fat. On certain Saints' days, only fish is eaten.

Serbian dishes differ from American in seasoning and in the way they are served. Vegetables are very important on the Serbian menu, constituting the main dishes, with meat merely a side-dish - -

unlike the American custom of building the meal around the meat course.

Poetrica, or strudle, and dough fried in oil are two very popular dishes; leaven is usually used in making bread. Roasts - - lamb, pork or turkey - - are common on holidays. Usually a small glass of brandy is taken before the meal, accompanied by a toast to health and prosperity. Wine is drunk with meals, and coffee always follows the meal. Tea is rarely drunk by the Jugoslavs.

Household Customs

There is a definite seating arrangement at meals. The head of the house (usually the father) sits at the head of the table. The next best places are at the right and the left of the father. The eldest son sits on the right and the next son on the left, but if an important guest is present, he is placed in the seat of honor on the right. The mother sits opposite the father at the foot of the table. If the father is dead, the eldest son is the head of the family.

Holiday Procedure

An abundance of food is necessary on holidays. Usually there are many different meat dishes and special sweets and pastries. The health and prosperity of the household is proposed in wine by relations and guests. Special prayers are not frequent among the Serbians, because they continually use such expressions as "God help us !" and similar short prayers are interwoven throughout their every-day life. In general, no prayer precedes the meal, unless a priest is present or the occasion is a special one. If a priest is present, the prayer is usually in the form of a blessing.

Two Chief Holidays: Slava Day and Christmas

1. The main celebration of the Serbs as well as of all the Jugoslavs is Slava Day, which is also described as name-day or patron-saint-day. This holiday is kept by all Serbs, no matter how many generations

they have been in America, and will probably be celebrated as long as there is a Slavic people.

Prior to the 10th or 11th century, the Slavic people had household gods as protectors. Christianity came to Serbia under the Byzantine Empire, but it was hard for the people to eliminate their old religion and customs all at once, and so the priests made a compromise and patron-saint-day came into being. As each family accepted Christianity, it chose a saint for its patron and protector.

Among the saints are St. George, St. Nicholas and St. Michael. Slava Day cannot be held on Christmas. If the chosen saint had been a mortal, a special cake is made, a candle is burned on that day, and cooked wheat and honey is served. If the saint had been immortal, no wheat is served, because wheat is used for a person's soul, and an immortal obviously does not have to be concerned with his soul. Incense is burned on this day in the house as well as in church.

The date of Slava Day for each family depends on the day of the saint it has chosen. Open house is held, and everyone, friend or foe, is welcome. It is a day for peace-making among enemies. Friends come in to congratulate the family and wish them prosperity. Brandy is served to the guests, who toast the family and the saint.

Close friends stay to dinner, and at this dinner a meat roast must always be served and a round cake -- not a square one. This cake is broken -- not cut -- with proper ceremony by the host or eldest son, or by the priest or important guest if there is no son. Then the cake is eaten and wine is drunk with more toasts to prosperity and brotherhood. It is very important for a man to have a son at this celebration. The Serbs have a saying that a man with no son to break the Slava cake is sad, because without a son, the family cannot continue.

If the chosen saint's day falls on a fast day or during Lent, only

fish, cooked in oil, is served.

Slava Day means so much to these people that they will go into debt to celebrate it with fitting ceremony. Any Slav will gladly lend money to another if it is to be used for this purpose.

People almost invariably go to church on Slava Day and burn candles for their dead ancestors. The priest visits the home on this special day and is always invited in to give his blessing. If a priest is not available, the head of the family says the blessing. On this day a prayer is usually said before the meal.

2. Christmas, or the Day of the "Little God", is second in importance only to Slava Day, and the celebration continues for three days -- from the day before Christmas through the day after.

Many customs are connected with Christmas. In America these vary, depending on whether the family lives in the city, country, or in a Slavic colony. They are observed less in the city than in the country, but in a Slavic colony they are carried out in entirety.

The day before Christmas is a fast day and no meat is eaten. Traditionally, food should be served on the floor on this day, but in most places in America it is eaten at a table as usual. Sometimes the food is eaten off of a sack filled with straw, and originally no knives, forks or spoons were used. In some places this custom is still observed.

During this holiday period, the house is not swept in order not to disturb the spirits which gather in the house at this time. On Christmas Eve the head of the family strews straw all over the house. As he does this he imitates the sound of a clucking hen and his wife and children follow him, imitating little chickens. Afterwards this straw is gathered up and put into the hens' nests in order to make them lay.

The Yule log is a necessary part of the Christmas celebration, and in the country the old procedure is always followed. The log is cut

down before sunrise on the day before Christmas by the head of the family and his sons. It must fall toward the east and a certain number of blows must be used. It is usually decorated on the spot where it has been cut down and then brought home. If it is a large log, it is cut into three pieces and called "Yule Log and his Children."

On this day roast pork, turkey or mutton must be served. The animal is fattened before Christmas and is killed on a sacrificial day before Christmas Eve. In some places, the animal is killed with a blow to the head by a piece of rock salt. Then it is roasted and eaten during the Christmas celebration -- except for the head, which is kept for New Years.

This ritual is observed in every household, varying only in the extent to which it is carried out. After the animal has been killed, it is carried into the house with great ceremony. It must enter the house head-first to ensure prosperity; if it were carried in backwards, it would mean that the prosperity of that house was going away from the door. As the animal enters the house, the man greets his family with the words, "Christ was born," and the members of the family reply, "In truth, he was born." In Serbia the blood and other parts of the animal are used for charms and protectors, but this custom is seldom found in the United States.

During the two days preceding Christmas, God's Peace is supposed to reign. Insults are forgiven and it is a time to make peace with one's enemies.

On Christmas Eve charms are made for the prosperity and fertility of the household and the animals. This custom is widely known, although not always carried out entirely.

It is believed that on Christmas Eve all animals have the power to understand human speech. The mistress of the house usually goes into

the barn with embers of the Yule log and lets the smoke and incense burn there. Then she kisses each animal in turn and makes animal sounds, as if she were talking to them, and, of course, they are supposed to understand her. During this period the animals are fed especially well, in order to ensure prosperity, but this is done only in the country.

Among the Serbs, Christmas is above all a celebration for the dead. Not only do they visit the family graves and have masses said for the souls of the departed, but the dead are believed to be moving about at this time and very close to their families. The whole celebration is for the dead, who are invited by the living to feast with them.

Food eaten at Christmas has a definite sacrificial character. On Christmas Eve walnuts are thrown into the corners of the room and the souls are expected to go there readily and stay there. The idea of eating on the floor comes from the belief that the dead can reach the food there more easily. In the past offerings were made to the dead and placed on straw (especially in India and Persia.) The strewing of straw throughout the house is part of this old belief. Since the dead are accustomed to finding food on straw, they will gather as soon as the straw is spread around. Often the soul is imagined to be a bird, usually a hen; hence the clucking of the head of the family on Christmas Eve.

While the Yule log is burning it must be guarded as the dead are guarded after they have died and before they are buried. The Yule log and the Christmas animal are considered divine offerings, and when the rituals are observed, both men and cattle become divine. In a similar manner, the Christmas guest is regarded as a divine guest and symbolizes an ancestor on whom the family's prosperity for the coming year depends.

It is very important to have a guest at the Christmas celebration. He is the first person to come through the door of the house on Christmas morning. In America this is usually arranged beforehand with the head

of the house. As he represents the household's dead ancestors, his task is to strew straw about the house; the mistress of the house throws grain over him. Then the guest hits the Yule log with a poker and makes a wish that the family will enjoy as much prosperity as the sparks which fly from the log. He then presents the hearth with money, receives a gift, and is treated with every honor.

Serbian Christmas is celebrated on January 7th, but, of course, they celebrate December 25th also, as we do in this country. Because the customs surrounding the celebration of Christmas are more complicated than any of the others, many of them have gradually been dropped.

If one is interested in seeing these celebrations, he may go to Jackson, Watsonville and Cupertino, the first and the last being in the bay region and only a very short distance from Berkeley.

Paul — is a Slavonian. His father was a fairly well-to-do farmer. As Paul looks back on his childhood in Austria and compares it with his life in the United States he thinks it was "the life of Riley". He went to school, worked on his father's farm, did not go to bed; and the rest of the time was games and good Austrian beer.

Although an Austrian he served during the World War in the German Navy. He is very reticent about that. in fact does not like to talk about it at all; but from different things he has told me I think that he ran away from Austria either on account of some trouble he got into or to escape army service. He worked his way across Germany, intending to take a ship to the United

States. In one of the German posts he was either drafted into the German Navy or enlisted to escape being returned to Austria. Of course if was drafted he was not in a position to make any objection.

This was at the time war was declared. He served through the war but did not see any fighting.

He was at Kiel during the revolution at the close of the war but did not take any active part in it, except that he followed along with the rest.

Soon after the war he managed to get away as one of the crew of a tramp steamer.

He jumped ship in New York and went to the mines in Pennsylvania. He worked in the mines for eight or ten years. He was in several strikes. He married a German girl while in the mining country.

He saved a little money and in 1929 he came to Oakland. He bought a small place in Emeryville, with a small down payment. It consists of two lots with a very small three room house. He has planted a few fruit trees and has the rest of the ground as garden. The place is very neat and well kept. The house is very cheaply built and they have just enough furniture to get along with. He has it paid for now.

He worked at Pabco for two years after he got here but was laid off during a slack time, and has never got back. Since then he has worked at construction jobs and at odd times in different industrial plants in Emeryville and Rich-

round. For the last year he has worked (at times for the Rhein Co) in Richmond.

He is of medium height, muscularly built, carrying quite a little extra weight, ^{probably} from long periods of inactivity between jobs. He does not seem very intelligent and I don't think he reads at all. He strikes me as an individual of a sort of a fellow without much initiative.

He believes in unions but does not belong to any. He seems to have absorbed an excessive respect for constituted authority from some place or other. Probably from his service in the German Navy and his experiences in the German-occupied zones.

He has no political views or at least will not voice any. He is very sorry that he

ever came to the United States.
He doesn't get any letters from
Austria, and probably doesn't
realize that life in Austria
can not be as pleasant now
as it was before the war.

Harold Thompson

11

#35

Mrs X. was born on the Island
Brac in the Adriatic Sea. Her
mother was ~~and~~ Italian and her
father a Slovenian. While a child
Mrs X. learned to work native
embroidery and other pleasant handicrafts
(weaving, knitting, crocheting etc). Her
mother had been employed in the
home of a rich trader as a seamstress,
so naturally, the daughter followed
that trade. — (She is now about
45 years old) — Two of her sisters

had emigrated to United States
some years before and managed
a boarding house in Los Angeles.

Sloves and Italians were their
customers. Some of these boarders,
usually older men, actually
urged Mrs X's sisters to send for
the young girl in old country,
with the purpose of marrying her
on her arrival in Los Angeles.

They even offered various
prices including the transportation.

Mrs X's sisters finally agreed to
bring her to Los Angeles. (It would
have been poor business to do
otherwise). She was about 17

Then. Besides sending her the money, they also sent a photograph of her prospective husband. It was a photo of a young man (rather nice looking). So ^{he} left her native shores and came to Los Angeles.

The prospective husband was introduced. She was disappointed.

The man looked old and ugly. She did ^{not} like him. (The photograph was deceiving, it was taken many years ago). But the pressure

from her sisters and other relatives forced her to marry the man she did not love. (For she despised him, because she thought they played tricks with her happiness). Her husband,

being an old man, was very jealous, and knowing that she did not love him, he was always on the watchout against any other friends that his wife might love. For that reason he decided to move from a large city like Los Angeles to a farm in ^{the} country. So he bought a farm in San Jose. Mrs. X. worked on the farm, helped to pay the instalments and raised a family. Two sons were born.

When the children grew up and finished high school. Mrs X decided to leave her husband and eventually divorced him. For two years she worked at the knitting trade, washed for various families and thus was able to make comfortable living. She was alone for the children had preferred to remain with the father.

Later she married again. This time a man of her own choice, (much younger and better looking.) He is very skilled mechanic and a good husband. They have a home in San Francisco and are living comfortably.

Mrs X. is very much happier with her new husband. She does a lot of knitting and makes some extra money, by selling her work. She is very much baffled by the depression, and cannot understand why all the misery. "This is rich country everybody should have work." But the big guys take all the money. Working men can't do much, they do not stick together. That's trouble — I don't know what'll happen. Not much good I am afraid." —

I. The subject of this investigation was a young Slavonian, aged twenty-seven, upon the death of his mother in the old country, he had come to America, and settled in Oakland with his father at the age of eight. Although quite young he has vivid recollections of the trip across, of starting school in Oakland, and of having to leave school and study privately until he had mastered the English language. His father, after getting a job for the Port of Oakland, married a young Slavonian girl, also an immigrant, by whom he had a daughter. The boy was ten at this time, and had sufficient knowledge of English to go to public school. Shortly after the daughter was born, the father was killed in an accident while at work, leaving the boy under the care of his step-mother, who, through the aid of her brother, had succeeded in getting a small amount from the city with which to raise her children.

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The money soon dwindled, however, and the boy left high school at the age of fifteen to get a job as errand boy for a wholesale house, and picking up his education occasionally on the sandlots, and through association with the 'toughs' of the district. A year or two later he became involved in a serious statutory charge with three other boys of his age, but was justifiably declared innocent by the ~~local~~ juvenile court, while the other three were sent to reform school, and later to prison.

This experience gave him an eager desire to 'go straight', and he took up amateur baseball in earnest, playing in the Winter League for the wholesale house he worked for; and by this time, ^{he} had been promoted to the job of being special representative for that particular brand of olive oil, working chiefly among Italian people.

When he was nineteen, he was signed for a season to play professional baseball for the Sacramento Club of the Pacific Coast League, and was while necessitated his leaving the wholesale house, after a not too successful season at baseball, he returned to the Winter League, to be signed the following year by the Oakland club and released again at the end of the season.

Having failed at professional baseball he applied at the Port of Oakland as a stevedore, and was employed on the waterfront, for several years, but gave up that casual employment for sporadic bootlegging. With the repeal of Prohibition he discovered that he had no more business, so he once more sought casual employment as a stevedore. He averaged five or six days a month, and the winter work in the canneries during season and in the way they could be had.

4 I considered together, and kept the son
in school. He professed to no sort of
culture, save an intuitive sense of
right and wrong. He is non-sensical
and non-political. He doesn't appear
to be ashamed of his illiteracy, but
predicts big things for his posterity, if
he can help put his through college.

Prussian
Lower Class

Counted

1546
A. F. was born in San Francisco the daughter of a Slovenian family. Her father was a farmer and she grew up in the village of her parents, Melitka in Slovenia. She went to school there and returned to this country at the age of fourteen and joined her parents in Cleveland. Nine years ago she came back to San Francisco. She is a singer and knows by heart hundreds of Yugoslav folksongs. She owns several beautiful costumes and bits of weaving from the old country. Melitka is in the mountains halfway between Zagreb and Ljubljana. She describes very clearly the holiday of the 24th of August when the villagers go to the top of the mountain and dance to the music of a band playing in the valley below. Then she remembers the shepherds singing and playing the pipes of Pan in the spring and the fall on their way to and from the mountains. They remain all summer on the mountain tops and return in the fall. Then on Christmas Eve places are set for every member of the family whether they are present or not. The grape-picking festivals and harvest festivals are occasions for great merriment and there special dances are performed only on that day. In this old village there are three churches which the people claim just appeared, no one knows from where. Every year in August there is a great pilgrimage and people come from all parts of Yugoslavia. Many walk for miles. There are huge barbecues and all sorts of articles are for sale. There is an ^{old} saying that Americans wake up to ham and eggs but Slovenians wake up to a song. This is a characteristic of the Slovenian countryside and also among the Slovenians in America. In the Slovenian colony in the Potrero there is music constantly in the air. The old festivals are still kept up at the National Hall here. One may see the costumes and hear the music at the gatherings that are frequently held. On a warm day there is the sound of people singing from almost every house. There are about 150 Slovenians in San Francisco all living together in the Potrero. They are prosperous and happy and many are business men or are employed in furniture factories or in the hotel.

They are all devout members of the Roman Catholic and are regular attendants at the Yugoslav church on Fell St. Miss A. F. gives frequent concerts of folk music and has operatic ambitions. She also is interested in preserving old traditions among the younger generation. She is the leader of a folk dance group and teaches singing to a class of young children. She plans to go back to Europe next year to study more folk lore and traditions.

Slaves

John X was born in Dalmatia, then a part of Austria, in 1884. He was the youngest of a family of 6 boys & 1 girl. His father owned a small farm & was able to make a fairly comfortable living ~~from it~~. John's grandfather had been a prosperous rancher with quite a large farm for that part of the country. He had divided this farm up between his 2 oldest sons when he died.

John's father's two youngest ~~business children~~ ^{were} ~~had no~~ property so joined the Austrian army. They were both killed in some war before John was born. He didn't remember what particular war it was. Probably because of this

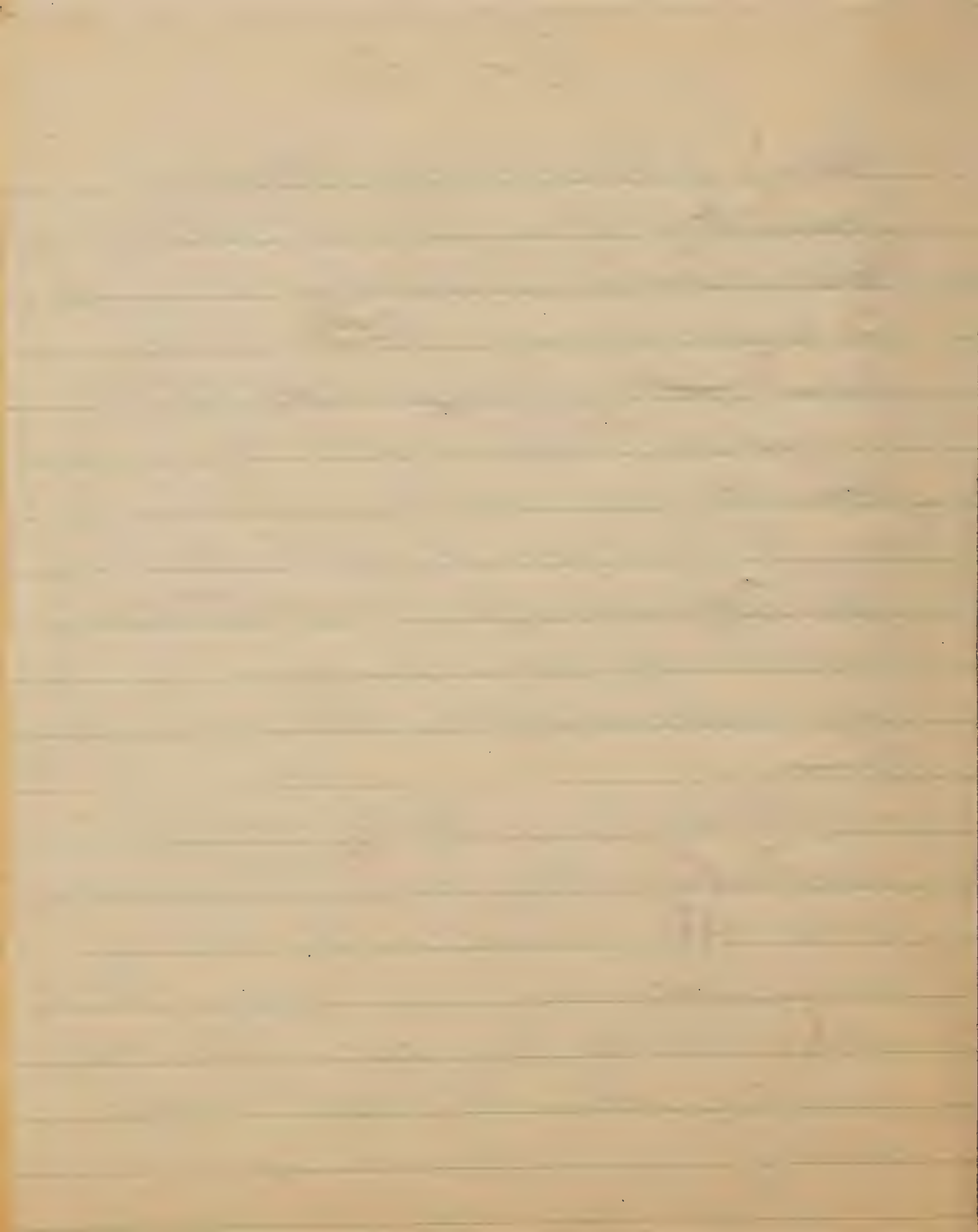
John's father was a strong pacifist. He did not belong to the Socialist party, although he probably would, ^{had} ~~had~~ if the farm ~~had~~ not been located in a rural district where there was almost no political activity.

All but one of John's brothers had left home before he ^{was} ~~became~~ 18. One of them came to Eureka Cal. and worked in a sawmill ~~there~~.

At this time Austria had a law compelling males to serve a certain period in the army when they became 18 yrs old.

(I wrote the rest of this as he was telling it to me, and as nearly as I could in his own words.)

I did not want to join the



army & neither did my father
 want me to belong to it. He
 gave me \$200 & told me to go
 to my brother in California. I
 went to Hamburg & got a job
 on a boat to New York. I got a
 ticket to San Francisco where I met
 my brother & went to Eureka with
 him. My brother got me a job in a saw
 mill there, but I wasn't strong & the
 work was too hard. I got a job
 then as a waiter ^{and} joined the cooks
 & waiters union. Every dollar I
 made there was worth 2.50 in
 Dalmatia. I thought in 2 or 3
 yrs. I will be too old for the draft
 and I can go back to the old
 country with money to buy a
 farm.

Then the war started. My



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brother who stayed home was drafted into the Austrian army. In the winter of 1915 my father sent me word that my brother had been killed.

This made me more than ever against war. I joined the Socialist party. I went to their meetings.

This made my brother mad. He didn't care if there was war or not. He would not let me live with him any more. I went to the meetings anyway.

In 1917 I was drafted into the army. They sent me to a camp in Washington near Seattle. I did not want to belong to the army or fight in any war. I decided to try to get out. I was not very

well + I thought I would get out because of that. When the officers made me drill I would pretend to be very sick. I made lots of trouble. One day when we were drilling I fell down on the ground + told them I was so sick I couldn't drill. They sent me to the hospital camp. I stayed there a week, they gave me a temporary discharge. I was only in the army 2 months.

I came back to Calif. + got jobs as a writer. I traveled around a lot. I didn't go to Socialist meetings any more. They didn't help me any. They didn't try to stop war. They never did anything at all.

In 1922 I got tired of being a waiter. I couldn't make good money any more. I couldn't even get jobs sometimes. I went to a barber school in San Francisco. I joined the barbers union. Then I went to Portland Ore. and started my own shop there. I couldn't make much money so I came to Oakland in 1927. I got a good job in a shop here.

I forgot all about Dalmatia. My father he died right after the war. I didn't want to go back anymore then.

I have lots of friends in Oakland. Some of my friends belonged to the Communist party. They kept wanting me to belong too. I remembered the

7

Socialist party + wouldn't join for a long time. They gave me books to read + told me how the Communist party wasn't like the Socialist party. They told me that if I didn't like war then I should join with them + help to stop war.

I joined the Communist party in 1930. Sometimes I have a job now, sometimes I don't. But I don't worry much anymore because I know that sometime we will have things much better in this country.

J. Simco

Born in Finme some 45 years ago.

(Finme at that time was an Austrian seaport on the Adriatic). His parents were Slovaks and like most people on the Dalmatian coast, they were occupied by fishing.

Joe began his career as a fisherman when a small boy. His father had a part investment in a small fishing boat and all of his three sons helped him on various trips. Joe's main job was to mend nets (which he did not like). To do this he had to stay ashore quite often while his elder brothers went at sea with their father.

In 1908 Mr. Simco with his oldest brother sailed for United States in search of fortune. His brother got a job at a ship yard in New York (or Connecticut I believe).

Joe's first employment was as dish washer in an Italian cafe in New York. In 1912 he came West to Tonopah Nevada and worked in mines. Being an Austrian subject (citizen) his sympathies during the war were on the side of central Powers, thus making him pro-Germans and during the war frenzy this fact caused him a lot of trouble.

On top of this he was connected with I.W.W. movement. In 1917 he happened to be working

for the Copper Queen Co. in Arizona where a miners strike broke out and Joe was involved in the affair. He was one of the group ~~that~~ were sealed in box cars and taken into a Mexican desert where several men died from hunger.

^{note} - (He was going to give me a detailed account of this affair but somewhat interrupted our conversation -).

Like all good wabbies Joe finally landed in Pacific Northwest and spent there several years (1917 - 1932). He ~~part~~ participated in Seattle's general strike in 1919 and in many other labor struggles in the Northwest. Most of his time he spent in lumber camps and mills. In 1924 he married in Tacoma.

In the meantime his brother had been working in Oakland for several years, at shipyards and steel mills. When the depression practically forced the shut-down of lumber industry Joe decided to come to California hoping that his brother ~~might~~ help him obtain employment. (His brother had a fairly good job at Fordson Steel mills in Emeryville). & brought a girl ~~with~~ added to his family ~~at~~ the while in Tacoma. With no savings or any other resources, he came to Oakland in 1932. Although his brother helped him a little, he was forced to apply for charity soon after his arrival.

During summer months his wife worked in canneries and thus helped in the upkeep of the family. Joe also obtained employment at Heising factory and worked there for several months. Last year he got a C.W.A. job and at present he is working on S.E.R.A. at ~~at~~ manual labor. His economic condition is very poor and Joe is very much discouraged as to the future. His health is failing (and that fact gives him more grief). He sees no way out for himself, just drifting along aimlessly. When asked about his revolutionary theories, he is all for the Communists. "I was born poor and will die poor, I will not see the day when working men will be free, but I hope my children will enjoy a better life than I have enjoyed."

He ~~to~~ looks much older than he really is and from outside appearance his health seems to be very poor.

RACE: AUSTRIAN

SEX: MALE

AGE: 49 YEARS

Jugoslav 4-43

Mr.X was born,in the year 1886,in Vegany,Austria,a small town of about one thousand population. At the time Mr.X was born the town of Vegany was under the rule of Austria,but after the world war the town came under the rule of Jugoslavia.

Mr.X was the youngest (~~child~~) of six children ^{five boys and one girl} born to his ~~parents~~ ^{his} father was a sea captain ~~and~~ very strict and stern with his children and did not believe in allowing ~~the children~~ ^{them} to have much in the ~~way~~ ^{many} of luxuries. ~~Mr.X had four brothers and one sister.~~ The schooling of Mr.X was somewhat limited, ~~he having~~ ^{but} six years training in a public school and then ~~received~~ two years training in an Italian school.

Mr.X's ambition,as a boy,was to become a sea captain like his father,so at ~~the early age~~ of thirteen and a half years he got a job on a boat to ~~start~~ ^{begin} his career, ~~on the sea~~. This first boat Mr.X signed ~~on~~ with sailed from Trieste,Italy,for New York City. During Mr.X's four years of training on this boat he experienced many hardships ~~for a young boy~~. He had to do everykind of work on the boat,from scrubbing down the decks to taking his watch in the rigging,with the more experienced and hardened sailors. Mr.X had many narrow escapes from death during his four years at sea during storms and boat wrecks and many times was so exhausted that it was with great effort that he was able to stay awake while on watch up in the rigging. But Mr.X was determined to become a captain some day so he fought hard against all the obstacles ~~that present themselves at sea~~ and with study he finished his four years at sea with ^{the} papers of a Third Mate. During these four years at sea Mr.X ~~saved~~ ^{gave} his money,that is as much as he could ~~out~~ of the

small wages he received, which was the sum of ten dollars per month. Now that he had his ~~Third Mate~~ papers Mr. X decided that he would go home and visit his parents, ~~which he did~~, being very proud in the fact that he was ~~now~~ a Third Mate.

Mr. X was enjoying his visit at home until he met a young girl ^{with} whom he fell in love ~~with~~ and wanted to marry, but his father was very stern and would not allow him ^{the marriage} to get married because he said Mr. X was too young. Mr. X could not see the matter in the same light as his father, so Mr. X and his father had many words about his love affair. Mr. X became very angry at his father (because he would not let him marry), and as inexperienced youths many times do, decided he would give up his career on the sea and his love affairs and go to America.

^{He} Mr. X had two brothers who had already gone to America and ~~who~~ were living in San Francisco, California; ^{So} Mr. X decided that he would also go to San Francisco, ~~where his brothers were~~. Having saved his money while working for four years at sea ^{he} Mr. X had plenty of money to finance his trip to San Francisco. ^{Going} Mr. X went to Trieste, Italy, from his home town of Vegany, ^{he} and there secured a ticket to San Francisco, California, in America, via New York City. Mr. X could not speak any English but he did not let that worry him ~~any~~. On arriving at New York City ^{he} Mr. X did not have any trouble clearing ~~through~~ the United States custom ~~S~~agents. The agents looked at his ticket and took him to his train so that he would not get lost (as Mr. X could not speak any English. Mr. X had no trouble once he got on the right train.)

Mr. X arrived in San Francisco, California, in the year 1902. He went to his brothers address (when he arrived) and his brothers helped him get located in a room.

Mr.X arrived in San Francisco on a Tuesday and although he had ample funds to carry him along for a while, he set out to get ~~himself~~ ^{He} a job, and went to work the next day, ~~after his arrival, on Wednesday,~~ at the old Good Fellow's Grotto at 8th. and Market streets, where he worked for a period of two years. After ~~a period~~ ^{of} six months, in America, Mr.X could speak fair English. ~~Mr.X's~~ ^{His} first job in America was the same as that of his two brothers, washing dishes. Next ~~Mr.X~~ ^{he} went to work at Tait's on Powell Street, as a bus boy, ~~where he worked for a period of~~ ^{for} one and a half years. Mr.X then left Tait's and went to work at the old Palace Hotel, as a bus boy, where he worked up until the San Francisco fire and earthquake in 1906. After the fire and earthquake, ¹⁹⁰⁶ Mr.X went to work on the Southern Pacific Ferry Boats, as a waiter, where he worked for a period of two years. ~~(Mr.X)~~ ^(he) left the ferry boats and went to work in Oakland, California, at the Slavich Grill, as a waiter, where he worked for a period of three years. After leaving the Slavich Grill Mr.X went to work for the Millen and Dan Cafe, in Oakland, where he worked for a period of five years. Mr.X decided that he wanted to go home for a visit with his parents, ~~(so Mr.X made a trip back to his old home)~~ in Vegany (where he made a fifteen month visit with his parents). After his visit ^{with his} ~~with his~~ parents Mr.X returned to Oakland, California, where he went back to work ^{as a waiter} for the Millen and Dan Cafe, for a period of six months. ^{he} ~~Mr.X~~ decided that he would go into business for himself so he opened a restaurant, (on San Pablo Avenue, in Oakland, California. After being in business at this place for a period of a year Mr.X sold the business and came back to San Francisco, where he went to work for the Millen and Dan Cafe, on Powell street, where he worked ~~for a period of four years, at which time~~ ^{until} the firm went broke.

(omit)
for next time
waiter in different places

(omit)

(omit)

(omit)
11/11/11

2/11/11

(omit)
(omit)
As soon as the Millen and Dan Cafe closed Mr.X went right to work at Louie's Grill, on Mason street, where he worked for a period of four years, as a waiter. Mr.X again decided that he would go into business for himself and opened a restaurant (at 521 Sutter street, San Francisco, where Mr.X ^{and} operated the business for a period of five years (selling the business in 1925.)

(omit)
Mr.X now decided, after selling his business, that he wanted to ~~take a trip back to Europe and~~ ^{to} see his mother, his father having died since his last trip home. Mr.X visited with his mother, at the old home, in Vegany, for four months and then returned ~~again~~ to San Francisco, where he ~~again~~ went into business for himself, (opening the Governor Grill on Jones street, where he has operated the business for the past nine years, since 1926.)

(omit)
Mr.X married, in 1918, in San Francisco. Two children were born (to Mr.X and his wife.) The first child ~~was~~ a boy, who died, the second child ~~was a~~ girl ^{who} is now fourteen years of age.

Mr.X has always enjoyed prosperity in America and has no desire to ever return to Europe to make his home.

Harry S. Loh



4177

Slavonian.

Bucowina, before the World War was Austrian crown land, but more definitely private^{property} of Emperor Francis Joseph, the late emperor. Now it is Roumanian territory.

Joe Rauch was born in Chenowitz, which^{was} the capital of the former Austrian province and was the eldest of a family of four boys, all of whom were killed at the front in nineteen-seventeen; the father died when Joe was ten years of age.

Alone when coming to America and then sixteen years old, our Slav friend spent the first four months in New York City, before departing for Toronto, Canada for a two year stay. Chicago claimed him next for two years, at which city he was a salesman for various wholesale houses, in fact his business in general has been along selling lines.

It was before the fire that he ventured to San Francisco, where he has almost continually plied his abilities and his gift of conversation in selling. With the exception of a few years spent in Portland shortly after the fire, Joe has lingered constantly in the bay area. I happened on him around the noon hour to-day, where for the present he sells candy, chewing gum and peanuts etc; he has a few good prospects to better himself, but for the present makes sufficient to keep himself. Unmarried and with no immediate prospects, he has been a citizen for many years and I might add, has a very good analytic mind as far as concerns social problems of the present.

SUPERSTITIONS FOUND AMONG SERBIANS
IN ALAMEDA CO. CONCERNING DEATH

1. It is believed that a sinful soul has a harder time leaving the body than the soul of an honest man.

2. An honest man's soul leaves the body in the form of a dove or pigeon. Only the people who are not sinful can see this happen. Thus no one ever sees this thing because they are sinful.

3. When the soul leaves the body-it flies to St. Archangel Michael or St. Jacob and waits till the body is buried and afterwards goes to God for judgement.

4. If a man dies in a foreign land, and when his soul leaves him, it is said that something happens in his home to tell of his death. Usually a picture falls or some one dreams that the dead man visits them. If it is known that the man is dead and someone dreams about him it's a sign that his soul is in need of something. In this event a mass must be said for his soul, prayers must be said, confession made or charity given to the poor. This is supposed to satisfy the soul so it will come no more, but if it happens that the person dreams again after he has tried all the other remedies, he might try to do this. If he should ask the soul, which he sees in his dream,

three times without taking a breath----"What do you want Gods soul"----the soul is then supposed to answer and tell what it needs. No one but the very brave will do this thing though, because if they should take a breath while saying the charm, it will cause more suffering to the soul.

5. Death is personified as a tall white woman, a demonical being, with a scythe in her hand. She is always crying and if she is seen it is a sure sight that someone is dying. After a death the people in the house always throw water out the door after the body, so that death can wash her sythe with which she has killed the body. If this isn't done someone else in the family might be taken too.

6. A soul will only leave the house out of a window or a door and so as soon as death comes the doors are thrown open.

7. If a butterfly should fly by, or anything with wings, it is supposed to be the soul leaving the body.

8. After the soul separates from the body it remains on earth forty days longer and visits all the places where it was used to going during life. It usually lives in a forest, water, sea or higher spheres as the stars sun or moon, this is not a Christian belief, but is carried over from paganism, it is still held among many though.

9. It is believed that food and wine must be left in the room with the person dead so it may eat from it. If the soul finds these things it bless the house if not it curses it.

The place where the soul of a sinless person goes after death is called ^Pparadise ~~and~~ ^hthis is believed to be before the throne of God, ^oit is considered to be a great meadow with fruit and huge feasts ~~et.~~ In this meadow stroll the souls of the departed and listen to the music of angels.

The place where the sinful go is called Hell and is in the form of a dark hole filled with snakes and scorpions, ~~snakes~~ and other terrible things. Stinking water constantly boils in this hole and choking fire burns constantly and tortures the souls of the sinful.

In Heaven others dead before wait and greet newcomers and sit at a golden table and eat and drink.

In Hell the Devil constantly boils souls in kettles or souls burn with eternal fire. If a man was a murderer his arms burn----If he stole his legs burn. If he cheated or raped a woman or girl, his whole body burns up to the eyes. Sometimes these souls also take the forms of animals.

The Serbs also believe in a third form after death----this is neither Hell or Paradise. It is a state in which at Gods bidding the soul may return to Earth.

ALL SOULS DAY

This day comes on the fifth of June and at that time the graves open up and stay open all day. Any dead man will answer to your call if you stand over his grave on this day. The dead leave their graves this day and stroll where they wandered before death. They greet people they meet but people don't know it. Whatever a man liked or did in this world he does in

the other. The dead are constantly watching the lives of the living and people try not to quarrel because this is believed to make the dead sorrowful.

EASTER AS CELEBRATED AMONG THE SERBIANS

This is called the Great week and every day is bigger than the past.

Preparation begins at the beginning of week and the first thing that must be done is house cleaning. The house must be cleaned throughout and kept spic and span. Food is ready such as stroodle and cookies.

This is a fast period and is quite rigorous. The only food eaten is fish and such food as ~~is~~ doesnot contain milk, lard, eggs. The fish is cooked in olive oil.

All this time the church is in mourning and everyone shows they are sad and in mourning for Christ. During this time instead of ringing a bell each evening at the church they have (Klepetalce) in front of the church. This consists of a board suspended between two poles, this board takes the place of the bell. The priest take two small wooden mallets and beats on the board in a certain rythm. This goes something like this--ta--ta--ta--ta ta tet ta tet tet ta. This goes on for three days and on Thursday they go to church till twelve midnight.

Friday or Good Friday (Veliki Petek) is the saddest day of all. Everyone shows the deepest sympathy and go to church till twelve p. m. The church ceremony this time is very beaut-

iful with many lights. The tomb of Christ is in the center of the church, on either side of this stand two soldiers on guard all the time. These soldiers are dressed in full dress uniform and are spelled every now and then by more soldiers who march in with bayonets gleaming and stand at perfect attention. There are twelve special candles around the church and during the ceremony the priest or priests read from the twelve apostles and as each priest finishes his part a candle goes out. The tomb is carried out, in procession of priests and soldiers with church banners and candles and such, around the church three times and then is brought back and this concludes the service.

On Friday each house dyes eggs (2 or 300) which must not be eaten till Sunday.

Saturday there is more preparing and more food fixed for the feast on Sunday.

Sunday at four in the morning the church bells ring out the resurrection of Christ, and every one goes to church to mass.

Everyone is very happy after church and go home to breakfast. After this they have contests with eggs, everyone has so many eggs and challenges some other member of the family to a contest in which they see who can break the others eggs the fastest. This is even done on the street.

Every one goes to church again and there is dancing and festivities in the church yard. The rest of the time is spent in drinking and feasting which is kept up for three days.

COMMON SUPERSTITIONS AMONG SERBS

1. St. Elias has to do with thunder and lightning, and when this happens people say that it is St. Elias in this wagon going by.
2. Excess laughter usually means tears.
3. A lying man is never believed again.
4. Clairvoyance is believed in.
5. Scissors are put above the door to keep witches from entering the house.
6. Old people are often times considered witches.
7. It's very bad luck to hit anyone with a broom.
8. Some are very afraid of the dead or cemeterys and will not go near one at night.
9. Dreams are believed into the greatest extent and mean various things such as
 - a. If digging a hole--someone is going to die.
 - b. If one dreams of a funeral--Someone close or a friend is to be married.

DYNASTY BELIEVERS AMONG SLAVS

There are some among the Yugoslavs in California (Oakland) in particular who decline to call themselves Yugoslavs, but insist that they are Austrians.

These people originated along the North Adriatic coast. They were usually of the poorer class--peasantry of Roman Catholic religion. Under Austria Hungary these people were allowed certain privileges, because they were of the same religion as the Ruling class.

When these so called Austrians migrated to America they were still under the Austria Hungarian Dynasty, and through ignorance or an unwillingness to learn better, still believe in the Empire of Franz Josef. They call themselves Austrian because they were citizens of Austria, there being no Yugoslavia at the time.

These people even go so far as to claim royal blood--but ever fail to give authentic proof of it and can't even show from whom they might have received this royal blood. They are not a German speaking people, or if they do speak German you can bet it isn't their most accomplished language--however you will find that they have a very good knowledge of a language which is known as Serbo-Croatian.

When a people claim royal parentage from Croatian Kings

whom they naively transfer to Austria and when they speak the national language of the Yugoslavs one would gather that they are poor deluded persons living a legendary life of their homeland and that they are really Yugoslavs and not Austrian aristocracy.

THE SLAVONIC ALLIANCE OF CALIF.

The Slavonic Alliance originated about twenty -five years ago in San Francisco and was to be a purely cultural society including all Slavs. It soon died down and was revived about 1928. Since then more people have become interested in it, and has been growing until practically every Slav society belongs to it.

These different societies are represented by delegates to the monthly meetings. All California is divided into districts Oakland being one San Francisco another etc.

The purposes of this alliance are:

1. To establish a closer co-operation among Slavs in this State, in order to promote their general welfare.
2. To enlarge the political field of action among the Slavs in this State in order to encourage them to participate in the civic affairs of this country.
3. To encourage American citizenship among the Slavs of this State and Country.
4. To assist Slavs of this State in finding a proper and useful place in the order of things of this country.
5. To disseminate Slavic culture, studies and learning.

by endowing libraries, schools, colleges and universities, by publishing, selling, distributing books, pamphlets, newspaper and periodicals, and by arranging for lectures and educational meetings.

The supreme body of the Alliance is the State Convention, which is composed of delegates elected by the popular referendum of Active Members, and the members of the State executive Council.

Every year the Alliance holds a convention in some city of importance. It holds programs in which dancing, music, art and plays in Slav are given. It selects the most talented of all Slavs to entertain at this time.

Once a month a bulletin is published in the Narodni Glasnik (National Herald) and Serbian Herald.

SERBIAN

JUGOSLAV CUSTOMS IN ALAMEDA COUNTY.

Celebration on ST. GEORGES DAY--:

This celebration occurs once yearly in April or May, and is the church's patron saint's day. Serbians from all parts of California as well as any other place in the United States are invited to attend. Usually four or five hundred people are present.

A service is held in the church in honor of the saint. After the formal service, cooked wheat is eaten as a sort of sacrificial service for the dead. Every family brings a list of names of the dead in their family as far back as they can remember, and during the ceremony these names are read aloud by the priest.

After church a banquet is held and everyone ^{are} invited to partake without pay. Lamb and wine are traditionally served at this banquet. Before eating, the priest blesses the people, but the main ceremony comes when the priest breaks bread with the host of the day for prosperity and peace among men. Each church has a different saint, but the ceremony is practically the same in all cases.

When the banquet is over there is an afternoon program. Usually this is a Serbian play and speeches are given by prominent people in the colony. Every thing is very gay. The people are dressed in their best and drink but little. Although they are very jolly they remain dignified and anything bad is especially condemned this day. The children perform and sing songs. The American and Serbian Hymns must be sung. If a speech were to be given in English on that day, it would be considered very bad taste, even though the people are very patriotic. Chorals are sung by everyone and a play with a historical background is usually given.

After the festival all the homes are open for exchanging visits, the most intimate friends staying to dinner. After dinner everyone usually participates in the "kolo", or national dance. The young people dance to modern music the rest of the evening. After a quiet a number of speeches are given. It is almost compulsory for the whole family to come to all Serbian dances or festivities. Every one is very merry, but all are very careful about their behavior.

SERBIAN CUSTOMS

"Vidovdan", or St. Vitus Day is celebrated in commemoration of the battle of Kosovo. This took place on Kosovo field in Serbia on the 28th of June 1398, against the Turks. The Serbs were completely defeated and as a result were under Turkish rule for five hundred years. This day which is similar to Memorial Day is as important a national holiday as any to the Serbs. Wherever they may be, if there are a number of them together, they hold a celebration on this day. The services are held for all Serb soldiers killed in any battle, and is one of the rare cases in which a defeat is glorified. After church services, several hundred gather together; lambs are barbecued in pits; there are speeches on the significance of the day and stories of the battle are told. Toasts are drunk to the prosperity of America, to the president, to the Serbian king and to the memory of the dead.

A program and the main speeches are given after lunch. The American Hymn ("My Country 'Tis of Thee") and the Serbian Hymn ("Bozhe Pravde"), or "God of Justice", are sung. Children only sing these. It is almost compulsory to perform historical event with the actors in national costume. This continues until about four in the afternoon.

In the evening, there is a dance. The first dance is a Serbian one, and this is followed by modern[^] dancing. Usually ballads are sung. These are almost always accompanied by the Gusle, the single--stringed instrument of these people. Much sentiment is attached to this instrument and it is to be found in practically every Serbian home. The themes of the ballads are the gathering of the Serbs for battle, the killing of the Sultan by the Serb hero, and the defeat of the army. These songs are written in the syllable lines, with caesura after every fourth syllable. There is no rhyme, and they are chanted or sung in a recitative manner.

SERBIAN WEDDING

In most cases the engagement lasts quite a long time as there is much investigating to be done before the couple can marry. The families are careful to ascertain that they are not related, because even second cousins are not allowed to marry. If the two families have the same Slave Day, then marriage is impossible. It happens in some cases that the family of the groom chooses the bride, but that rarely happens in this country.

The marriage is held preferably in the church and is performed according to the ritual of the church, as in the Old country.

The couple are led to the church and covered with a piece of material (to be used as the woman's dress). First they are brought up to the altar, and then to the center of the church where an improvised altar has been erected. The priest leads them around this altar seven times. (This is a custom which has been retained from paganism; in India the custom is to walk around the fire seven times). On the altar are two crowns such as are worn by kings and queens. These crowns are furnished by the principals in the wedding. The crowns are placed on the heads of the couple, and for that day they are regarded as a

King and a Queen. The priest then ties the left hand of the bride to the right hand of the groom and the procession leaves the church. Relatives and guests throw flowers and rosemary leaves at the pair and the guests form a procession and walk to the home of the bride. A man is generally chosen to take command of the ceremony and every one obeys him. A feast has been laid for relatives and friends, and as the newlyweds come in the door, they are very careful not to step over the threshold with the left feet, as this is considered to be bad luck. Before they enter, the bride is handed a very young baby. This is supposed to bring her children of her own. The Serbs do not approve of a married woman not having children, and if this happens, it may cause a lot of trouble. Sometimes the man will leave his childless wife, considering this action justifiable.

At the feast it is obligatory to drink many toasts and this sometimes lasts for several hours. The young people are usually sprinkled with rice. During the feast national dances are danced and the Gusle is in great evidence. Many Serbian recordings that have to do with wedding and love are played. Wedding songs are sung also by the guests. The house of the new family has been made ready before the wedding, and the couple leave on a honeymoon as the Americans do.

The dowry given by the girl's parents to the groom may be money or a house or anything else. The property is strictly divided. The wife has her personal property and money and the husband his. Usually the bride gets the dowry or a part of it.

SERBIAN CEREMONY OF BIRTH

When a child is born it must be christened in the church at a given time, depending upon the health of the child. If the child appears weak and not likely to live, it is christened by the father of the family.

A child must have a godfather. This person is very important as he is the second father of the child. The tie between the father of the child and the godfather and the family is very strong. The godfather chooses the child's name, usually in agreement with the parents. They always try to give a Serbian name. The names are chosen from the Serbian calendar and are generally those of famous people or saints. If the parents should die, the godfather must take care of the child. This is not considered unusual, but is taken as a matter of course. The godfather must always show an interest in the child, in what he is doing and the progress he is making. The godfather is usually the man who took the part of best man at the wedding ceremony. If the child should die, this man is not chosen as godfather for any future children.

Sometime after the child is christened and before it starts to walk, it is customary to hold a ceremony in which

little children partake. A cake is baked with many decorations. The baby is placed in the center of a ring of children, and a number of objects, such as a needle and thread, a book etc., are placed before him. The children dance around the baby and sing. Whatever the child reaches for first indicates its future vocation.

It is every family's wish to have boys to carry on the family. Girls are acceptable, of course, but boys are more in demand.

SUPERSTITIONS

Beliefs in regard to christening are many. An unchristened child may not be kissed, as it is considered unclean. The child is not named until the christening. On this day the Godfather brings the stock of some fragrant plant, a candle and an undershirt for the child to the church. Neither the mother of the child nor the godfather partake of food or drink the day the child is christened so that the child may have strong teeth. A child is never kept in a darkened room before baptism and must always be in the house before sunset. Because the days from the first to the eighth of January are un-Godly days, an unbaptized child is watched carefully during this week. It is never left without a light so there will be no chance for it to be shot with the arrow of a dead unbaptized child.

It is believed that the spirits of children who died unbaptized are never at rest but fly about and choke children and annoy milk-giving cattle. Shepherds fear these spirits and believe very in them. When the priest baptizes a child

CUSTOMS PERTAINING TO DEATH AS PRACTISED
BY THE SERBIAN PEOPLE

The Serbians look upon death very philosophically. It is something which God has decided upon and which cannot be avoided. To them it is the only just thing in the world. Without regard to a man's status in life, it mows them all down to a common level. It equalizes the small and the great, the strong and the helpless, the rich and the poor.

When someone dies, he is usually buried by the priest in a Serbian cemetery. They are very averse to cremation. Everyone considers it his duty to go to the funeral even though he may know the person but slightly. They are very particular about the grave-site and usually raise a monument of some sort.

It is customary to sit with the dead and they never leave the dead alone in the room. They will not bury a person who has been a prisoner or hanged. Sometimes professional mourners are hired who tear their hair, scratch their faces and emit terrible, piercing screams or wails. These are usually women. They compose songs to the departed which are sometimes very beautiful. These songs are the same in form although different

in content. The women recite the virtues of the dead and converse with them in song, asking what they are going to do without the dead person.

At the cemetery, friends throw a handful of earth on the grave and sometimes actually help to bury the body. If a shovel changes hands, it must first be laid on the ground and must not pass from hand to hand. As friends pass the coffin they throw small coins on it to pay for the deceased's transportation to Paradise. The eyes of the dead person are also covered with copper coins.

After the funeral there is a feast which everyone attends. Beggars are fed; this is for the soul of the dead. The people drink and talk about death.

During all this time the house must not be swept or the hair combed, because the broom will drive fortune away from the house, causing others to die, and the hair will die and fall out in sympathy with the dead.

Those who come to look at the dead say goodbye and repeat a short prayer for the rest of the soul. Then they sprinkle the body with holy water from a vessel beside the bier. Those keeping vigil, eat and drink and always wash their hands before and afterwards. They usually play cards--never for money--and talk.

If the deceased were a cripple, his crutches are put in the coffin with him so that he can use them later.

When the dead is carried out of the house, they knock three times on the door with coffin so that someone else does

not die.

Returning from the funeral, the people must go directly to the dead man's home. When they are ready to leave, they must wash their hands and part with the family of the deceased with: "My God preserve those who remain".

CUSTOMS OF DEATH

are recounted

The virtues of the departed, and strange as it seems this most generally leads to the telling of funny stories.

After six weeks, another church service is held for the soul of the dead. Cooked wheat is served and some of this is carried to the grave with wine and bread. Then there is another feast. This is repeated six months later and again at the end of a year when it is discontinued as the soul is then supposed to be settled. The dead are always remembered by the family, and they are mentioned every Slave Day.

Many customs vary only as to the country. When a man is near death, the household members take care that he says goodbye to everyone, that he confesses and receives the holy sacrament. A candle is lighted and placed in his hand and he makes his peace with God. His relatives, friends, and neighbors all visit him until the last minute and offer him anything he wants. When the dying spasm comes, the death candle is lighted and someone more skillful in these matters begins to say a prayer aloud. He tries to comfort the dying man with the thought that he will not be alone where he is going. When the man is dead, all the doors and windows are opened in order to let the soul out, and all the mirrors are turned to the wall so the

soul cannot see himself as he passes out; if this happened he would return again. The body is washed immediately with soap and water, shaved, the chin tied up so that it will not drop, and the feet tied together. The body is then dressed in the best clean clothes and slightly raised, the head toward the east. On each side of the head a candle is placed. The men stand further away from the bier than the women. If the head of the house dies, the wife stands at the foot of the coffin; if it is a son, she stands at the head. Before taking their positions, all the women start to wail. During all the time that the dead is lying on the bier, great care is taken that no cats jump over him. If this happens, the soul becomes that of a vampire.

JUGOSLAV CUSTOMS IN JUGOSLAVIA

Before making a study of the Yugoslavs, it is necessary to spend a short time on the people themselves, their religion, origin, and the political issues which are responsible to a great extent for the division of the Yugoslav people into three distinct groups.

For centuries these people with three names has had to live under the rule of five different states--Serbia, Montenegro, Austria, Hungary and Turkey thus it is easy to see that this division would have a lasting influence on the lives of the people. The religion is Roman Catholic, Greek Orthodox and Mohammedan.

After the World War Yugoslavia was united under Serbian leadership and among the different groups has arisen a great political feud. It is called the Kingdom of Serbs, Croats and Slovenes and it is necessary to take each one separately when making a study of their customs.

The customs of the Yugoslav people are through tradition consecrated forms as deeply seated as though they were a form of law, to which the people keep of social, political and religious nature. In these traditions are observed many elements of pre-Christian era but they have to a great degree taken up Christian significance and have been molded without change into a Christian meaning or have been changed to meet the needs of the different governing bodies. Only those customs which have not interferred to a great extent with the church ceremonies--governmental policies and governmental needs have remained unchanged in their entirety with the great mass of people.

These customs may be divided in the following manner:

L-Customs dealing with work and various tasks--

a-Every day house tasks are done with a certain amount of ceremony such as making the fire, with dining and drinking etc;

b-Tasks which bring in profit such as harvesting.

c-In making buildings it is customary to make an observance such

as killing a sheep or building in straw, money etc;

2-Customs dealing with hearings, elections and political discussions such as finding a person guilty or innocent by having him take a piece of iron out of boiling water.

3-Customs dealing with more private happenings as fraternizing, "choosing a sister", having a Godfather and Godmother at christenings, weddings and confirmations, welcoming of guests, going forth to meet someone, quarrel, curses and reconciliations.

4-Holidays are private yearly observances such as--birthdays, namedays, glory days, (only with Greek catholics) Christmas Eve, Christmas, Slavic Goddess of time day, shrove-tide, Easter, Easter-egg dyeing, St. George or St. John's day, day of trinity and prayers after great droughts.

5-Customs concerning childbrith, the mother with her new born child is screened off from the rest of the world in the corner of the room so she can't be harmed by darkness of the bed sheet, called "kutniceu" in Slovenia.

6-Customs concerning weddings:

a-The customs are quite alike in different parts of the country and consist of the proposers, wedding party and wedding.

7-Customs dealing with death pertaining to the clothing of the deceased and the furnishings of the death room.

8-The care of the graves---and masses ever so often for the soul of the departed.

-----JUGOSLAVS IN AMERICA-----

Partly a sea-faring people and accustomed to change their place of residence and to travel, Yugoslavs came to America at quite an early period of history. It is no easy task to gauge the number of Yugoslavs in the United States today, for their grouping in the statistics did not always do justice to their nationality. Thus Bulgarians, Serbs and Montenegrins, were grouped together in one division, in the second Croats and Slovenes were put together, in the third Dalmatians, Bosnians and Herzegovinians, while a considerable number of Yugoslavs were classed as Austrians. A detailed analysis however reveals about 33,000 Yugoslavs in the United States today. There is considered to be 25,000 in the bay region alone.

-----ALONG THE SEASIDE-----

Household customs-----

1-Food-----

On fest days such as Wednesday and Friday the different dishes are prepared with oil and not fat. On certain Saints days only Fish is eaten. The food differs from American dishes in the seasoning and the way it is served. Vegetables form an important part in the menu of the Serbs, they are the main dish and meat is only a side dish whereas in the U. S. meat is usually the main part of the meal. Two quite popular dishes are Postrica or straddle and fried dough in oil and leaven is used to make bread quite a lot. On holidays roasts are quite common, either lamb, pig or turkey. Usually a small drink of brandy is taken before the meal with a toast to health and prosperity. Wine is used with meals and the coffee always follows the meal. Tea is seldom used among Yugoslavs.

There is a definite seating arrangement at the table; The head of the house (usually the father) sits at the head of the table, the next best places or place of honor are to be seated to the right and the left of the

father is usually occupied by the eldest son on the right and the the next son on the left and if a guest of importance is present he is seated in the seat of honor on the right. The mother is opposite the father at the foot of the table. If the father is deceased the eldest son is head of the family.

2-Holidays-----

On holidays an abundance of food is very necessary. Usually there are many kinds of meats with side dishes of sweets and pastry. Toasts are usually made by relatives and guests for the health and prosperity of the house in which they are visiting, wine is used in making these toasts. Prayer is not used much in the lives of the Serbs as they continually use expressions such as "God help us", or such short prayers are interwoven in the every day life. There are usually no prayers before the meal unless a priest is present or on some special occasion. If the priest is present the prayer usually is more the form of a blessing.

MAIN CELEBRATION-----

The main celebration of the Serbs and all Yugoslavs is "Slava Day" or the name day or patron St. day. This celebration is kept by all Serbs no matter how many generations in America and will probably be held as long as there is a Slavic people in this country. The celebration of this days started about the 10th or 11th century, prior to that, people had house gods as protectors. Christianity came to Serbia during the Byzantine Empire and it was hard for the people to eliminate the old religion and customs all at once and change to the new so the priests had to compromise by having a patron saint day. This saint is chosen by each family as their saint and as each family accepted Christianity they chose a certain saint to be protector of their family----some of the saints are St. George, St. Michael and St. Nicholes. Slava day can't be held on Christmas. If the saint chosen was a mortal a special cake is made and a candle is burned on that day, and cooked wheat with honey is served. If the saint were

immortal no wheat is used because the wheat is used for the soul of the person and an immortal doesn't need a soul. Incense is used in the room and burned in the church. Each Slave day is different in each family according to the day of their saint. This is the day when open house is held and every one is welcome to come in whether he be enemy or friend. This is the day of peace making among enemies. Friends come in to congratulate the family (whose saint's day it is) and wish them prosperity. The guests are served with brandy and make toasts to the family and the saints. The close friends stay to dinner-----at this dinner must always be served a roast of meat and a round cake, not square one. This cake is ceremoniously broken (not cut) by host and oldest son or the priest or prominent person if there is no son. The cake is eaten and wine is drunk with more toasts for prosperity and brotherhood. It is very important for a man to have a son at these celebrations and the people have a saying that a man with no son to break the Slave cake is as sad as the family cannot continue and is extinguished. If the saint's day falls on a fast day or a day of Lent only fish is served cooked in oil. Slave Day means so much to these people, they will go into debt to hold ceremony and any slave will gladly lend another money if it is to be used in this regard. Usually people go to church on their Slave day and burn candles for the dead ancestors. This day the priest visits the homes of the people and is invited in to bless the home and if a priest is not available the head or the father sees the blessing and on that day a prayer is usually said before the meal, and incense is burned.

The next important day is Christmas--or the day of the "Little God" ---This day is one of many customs and is held for three days, the day before Christmas day and the day after, these customs vary in America as to city, country and whether it is a Slav colony and these customs are not followed at all to their fullest degree in the city but are more pre-

valent in the country and are almost held in their entirety in a settlement of Slavs. On Christmas Eve all members of the family are served and no meat is eaten as this is fast day. Foods should be eaten from the floor, but are eaten from the table in most places in America. Sometimes the food is eaten from a sack filled with straw. Originally no knives, forks or spoons were used and in some places this custom is still prevalent. During this time nothing in the house is swept so as not to disturb the spirits that have gathered at this time. Straw is strewn over the entire house on Christmas Eve by the head of the family who imitates a hen clacking, after him goes his wife and children imitating little chickens. Afterwards the straw is gathered up and put in the hens nests to make them lay. Another important custom is the Yule log, this is absolutely necessary and is held quite as it was in the countryside. This log is cut before sunrise on that day before Christmas by the head of the family and his sons. It is felled towards the east and a certain number of blows are used, it is usually decorated where it is cut and then brought home. If it is a large log it is cut in three pieces and is called Yule log and his children. On this day there must be a roast pig, turkey or sheep. This animal is fed in advance for Christmas, skilled on a sacrificial day before Christmas Eve. In some places the animal is killed by a blow to the head by a piece of rock salt. It is roasted and eaten during Christmas all except the head which is kept for the new year. Every house has this custom varied to the extent to which it is carried. When the animal is killed it is carried into the house with great ceremony. It must be carried head first to insure prosperity and if it were carried backwards, then the prosperity of that house would be going away from the door. As the animal is carried in the house the man greets the family with "Christ was born" and the family reply with, "in truth, he was born". The blood and other parts of the animal are used as charms or protectors. This custom is seldom found in

the United States.

It is highly important to have a guest at this time and the guest is the first person to come through the door of the house on Christmas morning. In America this is usually arranged beforehand with the head of the house. The guest is supposed to represent the ancestors that are dead. His is to strow wheat over the house and the mistress of the house throws grain over him. The guest then hits the Yule log with a poker and makes a wish that the family shall enjoy prosperity as much as sparks fly from the log. He then presents the hearth with money and receives a gift and is treated with every honor.

During the two days before Christmas, Gods Piece is supposed to reign-insults are forgiven and it is the time to make peace with your enemies.

It is customary to go to the graveyards during this time and visit the graves of the family and have a mass said for the souls of the departed.

On Christmas Eve charms are made for prosperity and the fertility of the coming year for the house and the animals. These customs are well known if not always followed to the fullest degree.

All animals have the power of understanding human speech on Christmas Eve and the mistress of the house usually goes to the barn with embers from the Yule log and lets the smoke and incense burn there. She then kisses each animal in turn and makes animal sounds as if talking to them and they are supposed to understand her. During this time the animals are fed especially well to again insure prosperity. This is done only in the country.

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ing feasting with them.

The food eaten that day have a definite sacrificial character. During Christmas Eve walnuts are thrown into the corners of the room and the souls are supposed to go there readily stay there. The idea of eating from the floor is so the souls can reach the food easily. In the past offerings were made to the dead on straw (especially in India and Persia). The strewing of straw is for the same purpose and is a remnant from old times and as soon as the straw is strewn the souls will gather as they are used to finding food on straw. The soul is often imagined a bird usually a hen, therefore the clucking on Christmas Eve is actually the souls of the feast; while the Yule log is burning it must be guarded as the dead are guarded, following death, and before they are buried. The Yule log and Christmas animal are the offering of divinity and are eaten ritually thus making men and cattle divine. The Christmas guest is a divine guest (an ancestor on whom depends the future prosperity of the family in the coming year).

Serbian Christmas is held on January 7th of course they hold the American Christmas too, as we do in this country. If one is interested in seeing these celebrations he may go to Jackson, Watsonville and Cupertino the first and last being in the bay region and only a very short distance from Berkeley.

*****RUTH OZANICH*****

RACE: JUGOSLAVIA

SEX; MALE

AGE: 40 Years

Mr. ~~X~~ was born in the southern part of Jugoslavia, near the town of Novi. ~~Mr. X's~~ ^{his} parents had a small farm ~~which they worked~~ and sold their produce in the free market ^{of} the town of Novi, ~~where~~ ^{the} town charges a fee for stand space to each farmer ~~that~~ sells his produce there.

Mr. ~~X~~ did not come from a large family as he had only one brother who ~~always~~ stayed at home with his parents and continued farming.

Mr. ~~X~~ left home when he was only twelve years old, coming to America with an uncle. ~~Mr. X was brought to New York City and then from there he was taken directly to San Francisco, California, where his uncle had decided to locate.~~ After arriving in San Francisco Mr. ~~X~~'s uncle found suitable quarters to live and then put Mr. ~~X~~ in school. ~~Mr. X's~~ uncle was a blacksmith by trade and soon found work. ~~Mr. X~~ as soon as he received some schooling started to work in his spare time at odd little jobs and when he became fifteen he had a chance to go to work for the telephone company as an apprentice, ~~which he did.~~ Mr. ~~X~~ worked for the telephone company for about four years with the crew ~~that~~ installs and repairs switchboards in the northern California territory. This work gave ~~Mr. X~~ a chance to see parts of California and learn the customs of the people much faster than if he had of stayed in the city all of the time. Mr. ~~X~~ saved his money and at the age of nineteen decided ~~that~~ he wanted to take a trip around the world. ~~Mr. X's~~ ^{this} uncle, who was a very saving man, was very much against Mr. ~~X~~ ^{in this way} spending ~~his~~ ^{So there} money like this and ~~Mr. X~~ and his uncle had many

arguments (about Mr. X taking this round the world trip.) But Mr. X
 was young and wanted to see the world and nothing his uncle said
 could change his mind. ~~about the trip.~~ Mr. X started out on his round
 the world trip ~~and~~ visited many countries, going to Africa, Portugal,
 Spain, Italy, France, Germany and some of the smaller countries and
 stopped at his home country Jugoslavia for visit at home with his
 father and mother and brother. After Mr. X returned to San Francisco
 he had lost some of the desire to travel around and decided he would
 settle down and get married. In a short time after his return from
 his round the world trip Mr. X was married. Mr. X now having a home ~~he~~
 did not want to ~~go back~~ ^{return} to his job with the telephone company as he
 was always traveling from town to town and would have to be away from
 home ~~most of the time~~ ^{so} he tried to ~~get~~ ^{find} other employment so he
 could remain at home. ~~He~~ could not find suitable work at once so
~~he~~ decided to help out a friend of ~~his~~ ~~that was~~ in the restaurant
 business until he could locate a job that he would like. Mr. X start-
 ed to learn the restaurant business as a waiter and began to like ~~ing~~
 the work and as there was no other jobs in sight at the time he
 continued ~~on~~ in the restaurant business ~~which business he still is~~
~~in.~~ Mr. X prospered in the restaurant business and provided his fam-
 ily, of which he has a girl eleven years old, ~~and~~ a boy nine years
 old, ~~besides~~ his wife, with a comfortable home and is giving ~~his~~ ^{the}
 children a good education. Mr. X has been very fortunate during
 the depression years in not being out of work. Mr. X says that after
 making his round the world trip and seeing the various countries
 and visiting the principle cities in each ~~that~~ he is content to
 remain in America and has no desire to live anywhere else but in
 San Francisco, ~~as~~ the climate is more like the climate ~~around~~ his

(3)

home ~~where he spent his early boyhood~~ in Jugoslavia.

Harry E. Loh

Thomas was

7

68

I
as a couple of years as he
writes is in poor health
and advanced in years.
Another reason for his
retiring from active
life is drawing the
pittaker by having
enjoyed before being
home. It will be seen
that he had visited San
Francisco some time the
place he found and was
very silent and he was
to make his home here.

11
The house is a small
painted house on the oil
shirts of the town and
like many of the neighbors
consisted of two main rooms
and a loft. Among the
features the kitchen is the
real living room and
center of family life.
In many houses it contained
in addition to a large
stove, four beds, a cupboard
and several benches and
shelves. The walls were

plastered, the ceiling board
 and the floor covered
 with sand. From above
 doors, dogs and cats
 were kept as far away as
 the entrance as did the
 family, and were under
 frequent use of their
 paws. The other half
 of the house, a combination
 of a living room and
 bed room, was about equal
 to the first room in its
 plastered walls, the furniture
 was poor and the floor

are for room and
 with an eye to the
 arrangement of an interior
 design. In such cases
 a round table, much
 closer a couple of benches
 and a very simple
 the furniture. The table
 are square and rectangular
 round made of wood, the
 table with a and other
 wood. Various of the
 Cyrenaica style in
 set from one place
 to another.

Although it is interesting
 but there is much to be made
 of the colorful folk who find
 among the Greek elements
 as among the Slavic when
 the contrast with modern
 civilization has been less
 frequent. Such contrasts
 have been especially felt
 in the effect upon
 present costume. Bohemian
 and Slavonian odors
 have laid aside much
 of the old and have
 the formerly distinguished

"St. John's" dance; but such
 as the St. John's. In all the
 Sundays and Holidays are
 still remarkable for an
 brilliant ensemble of mind
 lower in the dance of both
 men and women. The
 St. John's are formerly famous
 where the St. John's were the
 dancing. The dancing agriculture
 and industry. About 40%
 of the population of the
 Republic is engaged in
 agriculture and many of the
 population land is under.

cultivation. The countryside
presents a peculiar striped
appearance, owing to the
slope of the fields which
are sometimes nearly a
quarter of a mile in
length and only a few
yards wide. Originally there
was nothing out of the
ordinary about the size and
shape of these fields, but
through generations of
division and division
among various members
of a family, they have

gradually become narrower and narrower. The general light is the result of a desire to have more space made by flowing to each a little bit of every kind of soil and location. The ground is the natural part of the landscape. The main road is the staple highway of the future road whatever are the present, but the village is one of the more elaborate city hotels. There is a confusion of confused



476
Slavonian.

Dalmatia, on the Adriatic, now territory of Jugoslavia, was formerly a part of Austria. It was in nineteen-hundred and twelve that Henry broke the home ties in order to escape military service. Delayed in Trieste, that famed European city, until steamer passage could be obtained, he finally sailed for Rotterdam, Holland, from where he booked passage on the Holland-American line for New York City.

After a brief sojourn in the great American metropolis, Henry journeyed directly across the continent for Tacoma, Washington, where his friends were awaiting him. Of a family of fisherman, ^{he spent} eight years ~~spent~~ in this vicinity either salmon fishing or for other lucrative fish for which the Northwestern seacoast is famous.

In the spring of nineteen-hundred and twenty, he forsook the Northern climes for sunny Southern California, namely San Pedro, where he has since remained, dividing his time between the ^{San Pedro} southern city and Monterey, either sardine fishing or following the game tuna fish. It was at ¹fisherman's wharf where I encountered Henry, having recently arrived from Pedro with a cargo of fish. Happy and of a friendly disposition, Henry is quite satisfied to remain in America, and fully intends becoming a citizen; as yet he has not married.

Born in Tulum 43 yrs. Co. early education
connected of four years in common and then
four years at the university. At the age
of 15 he came to this country with an
uncle who had been visiting his parents
his intention was to stay in this
country one year. But when it came time
for him to return, he preferred to remain
in San Francisco.

Co did not receive any further
education in U.S. He started work at
the age of 16 and from that time to
the present, he has done a great many
of the following mechanical work. He
is at builders and mechanical work.

The last he has done more as
he does it pay him.
He and his family are all married and
settled in U.S.

His father was a well educated
man with a university ^{education} and he showed a great
tendency toward the sciences.

He and the mother of his children
both married.

His general education was the
American of the U.S.

Born in Dalmatia 56 yrs ago. He
 attended school there for eight years
 and then worked for a while. He
 came to America at the age of 26,
 first landing in Canada where he
 stayed several years. As conditions
 there were not to his liking, he
 decided California was the best
 place to ~~come to~~ where he entered
 into the junk business in San Francisco.

He remained with this work
 up to two years ago and on
 account of ill health, he had to give
 it up.

Since 1929 his financial condition
 has been very much for the worst
 and he is at present living on his
 pen in Lower County.

He has no musical or
 mechanical ability.

His father was a merchant.
 He believed by coming to Calif.
 he could better his condition.

JUGOSLAV CUSTOMS IN JUGOSLAVIA

Before making a study of the Yugoslavs, it is necessary to spend a short time on the people themselves, their religion, origin, and the political issues which are responsible to a great extent for the division of the Yugoslav people into three distinct groups.

For centuries those people with three names ~~has~~ had to live under the rule of five different states--Serbia, Montenegro, Austria, Hungary and Turkey thus it is easy to see that this division would have a lasting influence on the lives of the people. The religion is Roman Catholic, Greek Orthodox and Mohammedan.

After the World War Yugoslavia was united under Serbian leadership and among the different groups has arisen a great political feud. It is called the Kingdom of Serbs, Croats and Slovenes and it is necessary to take each one separately when making a study of their customs.

The customs of the Yugoslav people ^[1] are, through tradition consecrated forms, as deeply seated as though they were a form of law, to which the ~~people keep~~ ¹ [of social, political and religious nature.] In these traditions are observed many elements of pre-Christian era but they have to a great degree taken ^{on} Christian significance and have been molded without change into a Christian meaning, or have been changed to meet the needs of the different governing bodies. Only those customs which have not interfered to a great extent with the church ceremonies--governmental policies and governmental needs have remained unchanged in their entirety with the great mass of people.

These customs may be divided in the following manner:

I-Customs dealing with work and various tasks--

a-Every day house tasks are done with a certain amount of ceremony such as making the fire, ~~with~~ dining, ~~and~~ drinking etc;

b-Tasks which bring in profit, such as harvesting.

c-In making buildings it is customary to make an observance such



as killing a sheep or building in straw, money etc;

2-Customs dealing with hearings, elections and political discussions such as finding a person guilty or innocent by having him take a piece of iron out of boiling water.

3-Customs dealing with more private happenings as fraternizing, "choosing a sister"; having a Godfather and Godmother at christenings, weddings and confirmations, welcoming of guests, going forth to meet someone, quarrel, ^{and} curses and reconciliations.

4-Holidays are private yearly observances such as--birthdays, namedays, glory days, (only with Greek catholics) Christmas Eve, Christmas, Ilavie Goddess of Time day, Shrove-tide, Easter, Easter-egg dyeing, St. George or St. John's day, day of trinity and prayers after great droughts.

5-Customs concerning childbirth, the mother with her new born child is screened off from the rest of the world in the corner of the room so she can't be harmed by darkness of the bed sheet, called "kutnican" in Slovenia.

6-Customs concerning weddings:

a-The customs are quite alike in different parts of the country and consist of the proposers, wedding party and wedding.

7-Customs dealing with death pertaining to the clothing of the deceased and the furnishings of the death room.

8-The care of the graves---and masses ever so often for the soul of the departed.

-----JUGOSLAVS IN THE USA-----

Partly a sea-faring people and accustomed to change their place of residence and to travel, Jugoslavs came to America at quite an early period of history. It is no easy task to gauge the number of Jugoslavs in the United States today, for their grouping in the statistics did not always do justice to their nationality. Thus Bulgarians, Serbs and Montenegrins, were grouped together in one division, in the second Croats and Slovenes were put together, in the third Dalmatians, Bosnians and Herzegovinians, while a considerable number of Jugoslavs were classed as Austrians. A detailed analysis however reveals about 35,000 Jugoslavs in the United States today. There is considered to be 85,000 in the bay region alone.

-----AMONG THE SERBIANS-----

Household customs-----

1-Food-----

On fast days such as Wednesday and Friday the different dishes are prepared with oil and not fat. On certain Saints days only Fish is eaten. The food differs from American dishes in the seasoning and the way it is served. Vegetables form an important part in the menu of the Serbs, they are the main dish and meat is only a side dish whereas in the U. S. meat is usually the main part of the meal. Two quite popular dishes are Rostrica or straddle and fried dough in oil and leaven is used to make bread quite a lot. On holidays roasts are quite common, either lamb, pig or turkey. Usually a small drink of brandy is taken before the meal with a toast to health and prosperity. Wine is used with meals and the coffee always follows the meal. Tea is seldom used among Jugoslavs.

There is a definite seating arrangement at the table; the head of the house (usually the father) sits at the head of the table, the next best places or place of honor are to be seated to the right and the left of the

father is usually occupied by the eldest son on the right and the the next son on the left and if a guest of importance is present he is seated in the seat of honor on the right. The mother is opposite the father at the foot of the table. If the father is deceased the eldest son is head of the family.

2-Holidays-----

On holidays an abundance of food is very necessary. Usually there are many kinds of meats with side dishes of sweets and pastry. Toasts are usually made by relatives and guests for the health and prosperity of the house in which they are visiting, wine is used in making these toasts. Prayer is not used much in the lives of the Serbs as they continually use expressions such as "God help us", or such short prayers are interwoven in the every day life. There are usually no prayers before the meal unless a priest is present or on some special occasion. If the priest is present the prayer usually is more the form of a blessing.

MAIN CELEBRATION-----

The main celebration of the Serbs and all Yugoslavs is "Eleve Day" or the name day or patron ^{Saint} St. day. This celebration is kept by all Serbs no matter how many generations in America and will probably be held as long as there ^{are} ~~is~~ Slavic people in this country. The celebration of this days started about the 10th or 11th century, prior to that, people had house gods as protectors. Christianity came to Serbia during the Byzantine Empire and it was hard for the people to eliminate the old religion and customs all at once and change to the new so the priests had to compromise by having a patron saint^s day. This saint is chosen by each family as their saint and as each family accepted Christianity they chose a certain saint to be protector of their family----some of the saints are St. George, St. Michael and St. Nicholas. Eleve day can't be held on Christmas. If the saint chosen was a mortal a special cake is made and a candle is burned on that day, and cooked wheat with honey is served. If the saint were

immortal no wheat is used because the wheat is used for the soul of the person and an immortal doesn't need a soul. Incense is used in the room and burned in the church. Each slave day is different in each family according to the day of their saint. This is the day when open house is held and every one is welcome to come in whether he be enemy or friend. This is the day of peace making among enemies. Friends come in to congratulate the family (whose saint's day it is) and wish them prosperity. The guests are served with brandy and make toasts to the family and the saints. The close friends stay to dinner-----at this dinner must always be served a roast of meat and a round cake, not square one. This cake is customarily broken (not cut) by host and eldest son or the priest or prominent person if there is no son. The cake is eaten and wine is drunk with more toasts for prosperity and brotherhood. It is very important for a man to have a son at these celebrations and the people have a saying that a man with no son to break the slave cake is as sad as the family cannot continue and is extinguished. If the saint's day falls on a fast day or a day of Lent only fish is served cooked in oil. Slave day means so much to these people.

they will go into debt to hold ceremony and any slave will gladly lend another money if it is to be used in this regard. Usually people go to church on their slave day and burn candles for the dead ancestors. This day the priest visits the homes of the people and is invited in to bless the home and if a priest is not available the head or the father says the blessing and on that day a prayer is usually said before the meal, and incense is burned.

The next important day is Christmas--or the day of the "Little God" ---This day is one of many customs and is held for three days, the day before Christmas day and the day after, these customs vary in America as to city, country and whether it is a slave colony and these customs are not followed at all to their fullest degree in the city but are more pre-

valent in the country and are almost held in their entirety in a settlement of Slavs. On Christmas Eve all members of the family are served and no meat is eaten as this is fast day. Foods should be eaten from the floor, but are eaten from the table in most places in America. Sometimes the food is eaten from a sack filled with straw. Originally no knives, forks or spoons were used and in some places this custom is still prevalent. During this time nothing in the house is swept so as not to disturb the spirits that have gathered at this time. Straw is strewn over the entire house on Christmas Eve by the head of the family who imitates a hen clucking, after him goes his wife and children imitating little chickens. Afterwards the straw is gathered up and put in the hens nests to make them lay. Another important custom is the Yule log, this is absolutely necessary and is held quite as it was in the countryside. This log is cut before sunrise on that day before Christmas by the head of the family and his sons. It is felled towards the east and a certain number of blows are used, it is usually decorated where it is cut and then brought home. If it is a large log it is cut in three pieces and is called Yule log and his children. On this day there must be a roast pig, turkey or sheep. This animal is fed in advance for Christmas, skinned on a sacrificial day before Christmas Eve. In some places the animal is killed by a blow to the head by a piece of rock salt. It is roasted and eaten during Christmas all except the head which is kept for the new year. Every house has this custom varied to the extent to which it is carried. When the animal is killed it is carried into the house with great ceremony. It must be carried head first to insure prosperity and if it were carried backwards, then the prosperity of that house would be going away from the door. As the animal is carried in the house the men greets the family with "Christ was born" and the family reply with, "in truth, he was born". The blood and other parts of the animal are used as charms or protectors. This custom is seldom found in

the United States.

It is highly important to have a guest at this time and the guest is the first person to come through the door of the house on Christmas morning. In America this is usually arranged beforehand with the head of the house. The guest is supposed to represent the ancestors that are dead. His is to strew wheat over the house and the mistress of the house throws grain over him. The guest then hits the Yule log with a poker and makes a wish that the family shall enjoy prosperity as much as sparks fly from the log. He then presents the hearth with money and receives a gift and is treated with every honor.

During the two days before Christmas, God's Peace is supposed to reign - insults are forgiven and it is the time to make peace with your enemies.

It is customary to go to the graveyards during this time and visit the graves of the family and have a mass said for the ^{Souls} souls of the departed.

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*****MIMI OLIVER*****



Race: Jugoslavia.

Sex: Male.

Age: 33 Years.

1394

The subject was born in a village named Bast, Jugoslavia, in the year 1901. His mother and father were comfortably settled on a small farm. There were seven children, five boys and two girls, of which the subject was the eldest. He helped his parents work the farm and also attended school, reaching the sixth grade. Conditions became bad and with the large family his parents had a hard time to get along, so the subject had to give up his schooling and put all his time to working on his father's farm. Then the world war started and for two years the family had a very hard time to make ends meet. When the subject became eighteen years of age he began to get restless and wanted to leave home, so he could earn his own way, but his father fought against his leaving home. Being of a spirited nature and very quick at grasping new ideas the longing for adventure got the best of him so he set out, against his father's wishes, for Treste, Italy, where he secured a job as a coal passer on a navigation boat, at a salary of \$20 per month. After working on the navigation boat for two months he quit this job and took a job on an ocean going boat, making three trips to Newark, New Jersey, U.S.A. Each of his trips to Newark did not leave a good impression on him of America and he did not like the country. The captain of the boat he worked on could see that he was very bright and ambitious and decided that the subject would be able to better himself if he would stay in America, as the captain could see no future for him on the boats. The subject had no desire to remain in America so the captain had him practically forced off the boat on his third trip to Newark, New Jersey. The subject made his way to New York City, where he met a friend of his. Having a hundred dollars, that he had saved on the boat, and being with

a friend he felt secure from want at the time. He and his friend were trying to get ~~some kind of~~ work when the longshoremen went out on strike. He heard of the large salary they were offering to strikebreakers and as he did not like America, he decided to go to work as a strikebreaker and make enough money to take him home to his native land. He worked as a longshoreman, at a salary of \$11 per day, for a period of one month. ~~At this time~~ his friend and another young man ~~he had become~~ friendly with talked him into going to California with them. As none of the three young men could speak English they had a very hard time getting their tickets arranged ~~for transportation to California~~. After getting an interpreter they got their tickets to San Francisco, California, where they all had friends they could go to. After making the trip across the United States the subject began to like the country and decided that he wanted to learn to speak English. ~~After his arrival in San Francisco~~ a friend got him a ~~job to work in the woods near Eureka, California~~. While working on his job in the woods he decided ~~that he would~~ go to night school and learn English and spelling. After working for two years in the woods, and with his schooling during this time, he decided that he was able to get along on a better job, so ~~he~~ came back to San Francisco and secured a job as a waiter, ~~through the help of his friends~~. He seemed to take to this kind of business and progressed ^{fast}. ~~He~~ ^{As had} changed his place of employment from time to time when ~~he could see that he could better his condition~~. Now that he could speak the language and was getting along so well he did not want to go back to live in his native country. He wanted to take out citizenship papers ~~and on account of the way he~~ entered the country off of the boat he ran into many complications which were eventually adjusted and he received his first papers. He began to mix ~~more~~ in the social life of his friends and through these activities he met a young lady of his own nationality, but who was a native born American. ~~After~~

a short ~~romance~~ they were married. He has been married now for five years and is very happy and has no desire to ever leave America, except, possibly a trip back home to his native country to visit his parents after he receives his final citizenship papers, which will not be for about two years more. He did not have any trouble getting work in his line during the depression and is now located with a prosperous firm where he has a good position.

Larry E. Lark

418
Race: Jugoslavia

Sex: Male

Age: 47 Years

Mr. ~~X~~ was born on a small farm near the city of Bast, Jugoslavia. His parents' farm was about a three hour ride from the city so he never knew what city life was ~~like~~ and was always happy and contented at home with his parents and ~~his~~ brother and sister. As a boy he never knew what hard work was, as the little farms, in the ^{part} of Jugoslavia ~~where he was raised~~, only work about three months out of the year on account of a great deal of rain, ~~and as~~ the inhabitants of his part of the country ~~don't~~ ^{not} raise much ~~on their farms~~ except what they need for their own use and a little that they can sell, which does not bring very much of a price at the markets, in the city, ^Tthe men take life easy and are not very ambitious. Mr. ~~X~~ was contented in his surroundings until he began to get letters from his uncle who had been living in Australia for a number of years. ~~Mr. X wanted his uncle to let him come to Australia but his uncle never encouraged the idea.~~ When ~~Mr. X~~ was seventeen years of age his uncle made a trip ~~back~~ to Jugoslavia for a visit. Mr. ~~X~~ wanted his uncle to take him back to Australia ~~with him~~ but his uncle said that a young man ~~like~~ ~~him~~ should go to California, in America, as they grew lots of fruit there and it would be easier work, ^{as} most of the work to be had in Australia was hard laboring work. (It was arranged, after Mr. ~~X~~ ^{uncle} had gone back to Australia, that Mr. X should go to America.) Transportation was arranged for Mr. ~~X~~ to go to Los Angeles, in America, by the way of New York City. During the ~~trip to~~ ^{journey} New York City, where he ~~was~~ landed at Ellis Island, to pass inspection for entry into the United States. Mr. ~~X~~ did not have much difficulty getting along ~~as when his uncle was visiting home with Mr. X in Jugoslavia~~ he taught him as much English as he could, but the change in money gave Mr. ~~X~~ any amount of trouble. On arrival at Los Angeles Mr. ~~X~~

received a letter from his uncle in Australia ^{letter} which ~~told~~ him that he ~~should not~~ stay in Los Angeles but go to his cousin at San Jose, California, where he could get work in the fruit. Mr. X immediately left for San Jose where he found his cousin, as directed in his uncle's letter. Mr. X lived with his cousin, in ~~San Jose~~, and through his ~~cousin's~~ friends ~~Mr. X~~ got work in the different orchards during the fruit season. When not working in the fruit Mr. X ^{got} would get what ~~ever~~ work he could. After spending two years in San Jose he thought that he wanted to work in the mines at Calaveras where another uncle of Mr. X's was working. Mr. X made a trip ~~up~~ to the Calaveras Mine but the mine boss would not give him work in the mine as he said Mr. X was too young. Mr. X then decided that ~~he would~~ come to San Francisco. On arriving in San Francisco Mr. X started to look for work and after a few days ~~he~~ was offered a job washing dishes in a restaurant, on Eddy street, at a salary of \$20 per month. Mr. X took the job and got along so ~~good~~ that in two months the owner of the restaurant gave him the night job as ~~a~~ short order cook at a salary of \$40 per month. Mr. X liked cooking so well that he learned all he could about cooking. After working in this restaurant for about two years Mr. X had an offer to work for another restaurant on Mason street as chef, which he accepted and ~~worked at~~ this restaurant for a period of five years. Mr. X ~~during this time he was working at this restaurant~~ met a widow, with two daughters, ^{he} After a short time Mr. X married the ~~widow~~ and raised the two step-daughters who grew to be very lovely girls and were very devoted to ~~him~~ ^{her} Mr. X. After Mr. X had worked at this restaurant for five years he was offered another job as chef at a restaurant on Jones street, which he accepted, and where he has been working continuously ever since. Five years ago Mr. X lost his wife (who died after only being sick for four days. Mr. X and his wife were very devoted to each other and the death of his wife

was a very hard blow to Mr. K and although his wife has been dead for five years he has not completely recovered from the shock, of his wife's sudden death. Mr. A has prospered and has his own home. His step-daughters have both married and getting along well. (One of the step-daughters has two children and the other step-daughter has three children.)

Harry E. Loh

III. found the business of America
I hoped the winter to be good
and so I stayed like the father
David father died and so on the
later the mother passed on.
David started a chain of churches
hope on both he in the north and
Oakland. Although he has eight
stores and has a beautiful home.
David says his home won't have to
work three years without pay to lose
a trade. He intends to send his
boys to college so they will be able
to take their place alongside of
the other American boys, because he
considers America to be his home
now.

SERBIA
(Rane Munkie)

Roy Rodessi.

Born in Zora - on the Dalmatian coast. His ancestors were Slavs from the interior of Croatia. They emigrated to the coast towards the end of 18th century as a result of persecutions under the ~~the~~ Hungarian despotism. Although Zora was (until the world ~~was~~) populated by Slavs, who were Croatian citizens Mr. Rodessi's family became assimilated with the Italian minority. They even changed their name from Rodich to Rodessi. Historically this was a common occurrence - Many famous names in Italian art and literature can be easily traced to their Slav origins. It is even said that one of the Popes (Sylvester XV, I believe) was of Slav descent and Greek-Orthodox ~~front~~ parents - (Mr. Rodessi claims so). Mr. Rodessi's father was a small merchant by profession, and thus able to give his son an education. He sent Roy to a teachers college near Zora - where he ~~took~~ finished in 1912. One of Mr. Rodessi's uncles was living in Butte Montana - a miner. Upon finishing the college on the insistence of his uncle from America Roy was sent to United States. Being an educated young man Mr. Rodessi was well-respected among his countrymen. His uncle found him



job in a local store as a book-keeper.

He became very active in the Italian Colony and even participated in some Slovenian societies. - (He spoke Slovenian well). For some time he taught music to various clubs. Then helped to edit a paper, and in general became a cultural leader in this community. In 1917 he volunteered in the Army, was sent to a camp in Washington State, and promoted to a sergeant. He was ~~sent~~ ^{not} sent to France. After the war his uncle left for the old country (Italy) and Mr. Rodessi moved to Arizona.

Here (in Bisbee), he obtained a job as a clerk in a local Bank and worked until 1925. Again he was active in cultural circles, teaching music, singing etc. In Arizona he associated with Slovenians even more and was engaged to a Slovenian girl. When he arrived in California he got interested in a grocery business, became a partner - was able to earn a lot of money - but did not save any.

He led a life of a typical American "sport." Bought a new automobile every year, went to Mexico on a vacation trip, and to Hawaiian islands. In 1929 he married a Slovenian girl in Oakland (not the same one from Arizona) and settled down in San Francisco.

As a result of the crisis the
business (cremery) gradually came
down to nothing and he was
forced to sell it. — Then he got a
job with an insurance company
where he is still employed. Two
sons have been added to his
family. Mr. Rodessi is still very
much interested in music, but
not to the extent that he was
in younger years. He does not
take any active part in social
or cultural circles, but is quite
popular and respected among
his countrymen. As to America,
he does not think much of it. —
"Life is too fast here, and the
music (American) is terrible."

"In the old country perhaps I would
have amounted to something
but here just an insurance agent.
There is no idealism in selling
insurance. It is a cold and cruel
business. I don't like it, but what
could I do? Perhaps someday
(if I earn enough money) I'll go
back to old country. Life is
more complete there." —

William Samson

L 202

1471 "Horse" Serbian "

Born in Serbia - 1895. Has one of 7 children. His father was a tailor and worked at a shop, owned by his uncle. His mother also helped at the shop during the busy season.

They lived in a house owned by this uncle. They raised their own vegetables, had a cow and some chickens and being very thrifty they made out very well.

The uncle having no family of his own was very good to this family. The children attended school and each were trying to develop their particular talent. His father and his mother were unusually inclined and the uncle took an especial liking to them. The uncle had a number of friends.

and relatives living in America
and in March 1984 he made a
trip to America taking his father
and his sister with him.

After an unforgettable stormy
voyage they landed in New York
city and then went on to Boston,
Mass where friends were waiting
for them.

They were in America for
two months when the medical
department of the hospital from
Boston about this time told them
that his mother had died. He shortened
his visit. But the nephew's wife
did not want to leave so got
the nurse to assist the woman on the
voyage and the nephew did not
wish to go to Brazil. The woman
returned home saying that
man and his wife had
become American citizens.

This woman first got married to a

Handwritten text, likely a letter or document, written in cursive script. The text is extremely faded and illegible, appearing as a series of light, overlapping strokes on a light background. The handwriting is dense and fills the page, but no specific words or phrases can be discerned.

Bushman on a tailor shop and
then he and a fellow worker started
a merchant tailor shop of their
own. They had a very thriving
business up to 1925. That year
the partner was killed in an
automobile accident and six
months later this man married
the widow with three children.
The account of some gossip
they kept close for to him
but they he worked at the
Hart, Schaffner & Marx shop.

Matters were not going so well
with him. He started to get
to cause a friction between the
mother and step-father which
resulted in a divorce and I cleaned
him financially.

He wanted to get away as far
as possible from old surroundings.
His aim was to go to Mexico

Albion

11

He came via bus via California arriving in San Francisco Sept. 1933 and has remained here. Last year he suffered his worst headache he ever believed possible has been going to the States for treatment and is now working on the S. P. R. Co. Fund.

He says he had always been too busy making a living to bother about politics but now he is beginning to see there is some thing "rotten" which which says he came and that all the trouble is in Government mistake.

He claims the working man does not want the depression so much but would willingly object to oppression.

His main hope is to see his way to Mexico and from there to South America where he expects a better opportunity may be had.

Suticard

L 227

This party was found in the city of Nish Serbia, June 2nd 1890. Benjamin of four children, three girls and a boy. His father ~~being~~^{was} a shoemaker, and cobbler. The city of Nish, he says, though not modernized and some other cities in his Country, is noted for its markets, and being a garrison city. A great many Jews, and Turks, making up the population, of about twenty five to thirty thousand.

His son attended the public schools up to the time he was sixteen, and there was the custom in his country at the time, had to serve three years in the army, after which he was in reserve call, duty bound to return, no matter in what part of the world he might be, at the call of his Country's arms.

After the expiration of his military service in the army, at the age of nineteen, entered his father's place of business, to learn the trade of Cobbler. At this he remained for four years. Says like Russia, while they made a good living and had a comfortable home, were

still considered in the peasant class.

At the age of twenty four, decided to go to the United States. Had saved enough money to buy his passage, and after landing in New York, had a few dollars left. Says at that time he could speak and understand some English but not much.

After being in New York for a short time managed to secure employment at his trade. And was so employed, when the West was broke out in Europe, and as the country was involved, he lost his time in making time to do his part.

Learned from the time of his birth he had a weak and spinal condition, which only bothered him at times, for that reason he was not allowed to go to the front lines, But instead was assigned to the Hospital and relief station stations, located behind the lines. Says notwithstanding this, they were subjected to fire from the enemy from their long range guns, and many were killed and wounded in this manner, during the war, Says he wants to forget the

honors of that experience, and hopes
never to have to face such again. Says
the Red Cross flags of many, gave them
little or no protection. It held them against
the rules of war, and humanity, it made
little difference to their foes. Says he was
one of the lucky ones coming out at the
end of the war, with out a scratch.

After the war, he remained home with
his family for a matter of a year, at the end
of which he decided to return to the United
States, it had he did. Landing again in
New York in the latter part of 1919.

After securing another job at his trade
and after working two years, that of found a
job in Brockton, Mass, in one of the large
shoe factories. This city being what, and
still, for its manufacture of shoes took
him some little time to catch up with
this modern industry, but he soon could
keep up his end with the best of them. At
this time, with no other or such orders he
was making about \$165 per month.

It was at this time he fell in love and married a girl of his nation. Lived, rented and furnished a flat, and settled down to married life.

He remained in Brockton, working at his trade for five years for the same firm. In the mean time his wife had given birth to his children, both girls. It was on the birth of his last child that he came near losing his wife. Being in the hospital for months, before showing any improvement. Thought a change of climate might help her, as she seemed unable to stand the cold winters. As he had been able to save a little money out of his salary over these years, decided to come to California.

So about 1924 gave up his position with reluctance, and regrets, sold their furniture, and bought their tickets through to the city of Los Angeles. After arriving, and renting a furnished flat, started out to find a job. Long things were booming at that time, and he had

little or in trouble, ⁵ securing a good
job at his trade. Here he remained
and prospered till the year 1930. and
then things started to close up. Lost his
job, but managed to get another but
had to be satisfied with a lower wage.
With a family growing up, he was glad
to be able to keep going. But as matters
seemed to be going from bad to worse de-
cided to leave Los Angeles and take his
chances in San Francisco. Coming to this
city in 1932.

Says that he and his family like
it here, much better than any place
they have lived in. And his wife is
again in the best of health. During
his residence here, says that he has been
times when he had to look in his
pocket but has been able to keep the
wolf from the door by working part time
at his trade. And is hoping like thousands
of others for conditions to get back to
normal again.

Says he has always been treated fairly while in this Country, and still a young man, hopes to remain here the rest of his life. His one ambition is to give his two daughters a good education which he is doing. Says he has tried in every way to live up to the laws of our land and has never been in trouble.

Asking him about the Native Country says his people are a peace loving nation. But that they had shed their blood during long centuries to sustain their independence. Defying death to slavery. That most of their suffering had been caused by the Turks and Bulgarians whose atrocities practiced during the several wars, had been outlawed by the civilized nations of the world. But that they would continue to shed their blood to attain their end.

Says that any thing at any time may happen in that war torn portion of Europe, and he is glad to get away from it all. The sad part being, the innocent women and children, are the ones who have to make the great sacrifice.

If this American, is a fair sample of
the middle, or peasant class of his race,
after hearing the story of his life, that
we will have to vote the human race
a high place in the ranks of those foreign
born, nations, thousands of whom have
sought to better their conditions in
life, by migrating to this great country
of ours, the United States, & here each
and every one, no matter what their
station in life may be, or what lan-
guage they may speak, have an
equal opportunity to prosperity, and
happiness).

Norman H. Phelps

Serbian -----
Jugoslav Customs in Alameda County.

Celebration on ST. GEORGE'S DAY-

This celebration happens once yearly in April or May and is the patron saints day of the church. All Serbians are invited to attend from all parts of California and any place else in the United States. Usually four or five hundred people are present.

A service is held in the church in honor of the saint - After the formal service cooked wheat is eaten as a sort of sacrificial service for the dead. Every family brings a list of names of the dead in *their* family as far back as they can remember and during the ceremony these names are read aloud by the priest.

After church a banquet is held and all the people are invited to partake without pay. Lamb is the traditional thing served at this banquet and wine. Before eating there is a small ceremony of blessing the people which is done by the priest. The main ceremony comes when the priest breaks bread with the host of the day for prosperity and peace among men. Each church has a different saint but the ceremony is practically the same in all cases.

When the banquet is over an afternoon program is held. Usually this is a Serbian play and speeches given by prominent people in the colony. Every thing is very festive. The people are dressed in their very best and drink very little. They are very dignified even though jolly and anything bad is especially condoned this day. Small children perform and there is some singing done by the children. The American Hymn and Serbian Hymn must be sung. If a speech were to be given in English that day, it would be considered very bad taste, even though the people are very patriotic to America. Chorals are sung by all the people and a play is usually given with a historical background.

Every home is open after the festival to anyone wishing to visit. The most intimate friends staying afterwards to dinner. There is usually

Ruth Ozanic'

10, 30

a dance after dinner in which all participate in doing the "kolo" or national dance, then the young people dance to modern music the rest of the evening.

There are again quite a number of speeches given. At all Serbian dances or festivities the whole family comes, none are left home ~~and~~ ^{against the} it is almost compulsory rule. Every one is very merry but ^{all} are very careful about their behavior.

Serbian customs -----

"VIDOVDAN"

"Vidovdan" or St. Vitus Day is celebrated in commemoration of the battle of Kasovo which took place in 1398 on the 28 th. of June on Kasovo field in Serbia against the Turks in which the Serbs lost entirely and subsequently for 500 years were under Turkish rule. It is something like unknown soldiers day in America or Memorial Day. This day is as important a national holiday to the Serbs as any other holiday and wherever they are in the world, if there are a number of them together, they hold a celebration on this day. It is a day in which services are held for all Serb soldiers killed in any battle. It is one of the rare cases in which a defeat is glorified. After the church service several hundred will gather together and celebrate. Barbeque pits are dug and lambs barbequed. Speeches are given on the significance of the day- events are recounted from the battle. Toasts are drunk to the prosperity of this country, the President, the Serbian king and to the memory of the dead.

After lunch there is a program and the main speeches of the evening are given. The American Hymn (My Country 'Tis of Thee) and the Serbian Hymn (Bozhe Pravde) or "God of Justice" are sung. Children only sing these. It is almost obligatory to have a play performed ^{that} and has to do with Kosovo battle or some other historic thing with the actors in national costume. this is held till about four in the afternoon.

There is a dance in the evening, the first dance being a Serbian one. This is followed by modern dancing. Usually ballads are sung at this time and it is safe to say that all Serbians know at least one of these ballads. The ballad is ³⁰⁰ almost always accompanied by the "Gusle" or single stringed instrument of these people. There is a lot of sentiment attached to this instrument and it is to be found in practically every Serbian home. It is used on these festive occasions and is the sole ^{accompaniment} accompaniment to these ballads. The songs or ballads usually have to do with - the gathering of the Serbs for battle, the killing of the Sultan by the Serb hero, and the defeat of the army. These

